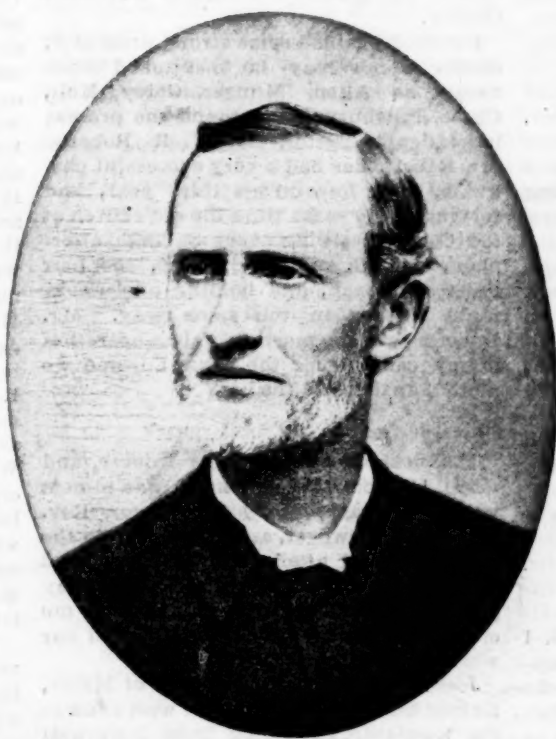


# Zion's Herald

WEDNESDAY, AUGUST 8, 1906



REV. WILLIAM L. WATKINSON, D. D., LL. D.

See pages 1002 and 1008

## The Field Secretary's Corner

SUNDAY, July 15, found me at Fairfield, Me., for the morning service, and at Richmond, some miles further down the line, for the evening meeting. Fairfield is so called from the beautiful fields which surround the village. The first settler of whom we have any record was David Emery, who, when Benedict Arnold was raising volunteers for his famous expedition up the Kennebec River, left his farm for the purpose of enlisting. One Peter Pushard was probably the first to locate in the south part of the town, building his cabin on the spot where now stands the beautiful residence of Hon. Charles Lawrence, in 1774. In 1778 Wm. Kendall came and erected a log cabin near the upper end of the island, and dug a cellar, upon which he built the first frame house in the village. In 1781 he built the first saw and grist mills, and on Christmas Day, 1782, he married Abigail Chase at Noble's Ferry, near the present Good Will Farm, and in a birch canoe drifted down the river to the homethus prepared in the wilderness. The first meeting-house in town was built about 1793, at Fairfield Centre. Previous to this the Friends had had "First Day" services at Vassalboro for several years, going there through the woods and crossing the river sometimes under dangerous conditions, both men and women traversing the distance (some fifteen miles going and returning) on foot, there being no roads save the blazed track and cowpaths through the forests. Sometimes, however, the men would take ox sleds and drive the women back and forth on these rude conveyances. In 1788, a Friends' meeting was instituted at Fairfield, in a log house covered with bark. The belief of the Friends did not, however, prove acceptable to many of the people, so they took steps to have preaching of their own. In 1793 the sum of £30 was raised for preaching; but this was thought to be too munificent a salary, so the amount was gradually reduced till in 1798 it was but \$60, or £12.

The first Methodist sermon in Fairfield was on March 5, 1794, by Jesse Lee, and among his first converts was a Dr. Ebenezer Phelps, a prominent physician, who joined the first class. In 1808 Lee again visited Fairfield, and "lodged with Dr. Phelps that night." Fairfield was first included in Hallowell circuit. The old meeting house in Fairfield Centre, of which I have spoken, was at that time only occasionally occupied by the ministers of the standing order, who were all of strong Calvinistic tendencies, and no conversions or awakenings ever occurred until the Methodists came. Under their labors, however, a great revival took place in 1809, when the whole town was moved and a large number converted. After this meetings were held for several years at Ohio Hill in the house of Mr. Elisha Nye. At one time a quarterly meeting was held in the barn of Mr. Rolff, which was crowded. Afterward the seats were taken out into the open air, and there on the green, under the blue dome of heaven, the sacrament of the Lord's Supper was celebrated. At the conclusion, seekers were invited forward for prayers, and a large number came. After a time Fairfield was set off from Hallowell circuit and united with Sidney, but in 1857 became again a separate charge. The first Methodist chapel was built at Nye's Corner, in 1852. Among the earliest itinerants were E. F. Newhall, Oliver Beale, John Atwell, Philip Munger, and D. Hutchinson. What is now known as Fairfield village was formerly known as Kendall's Mills, and is now the principal part of the charge. The

first Methodist sermon at Kendall's Mills was by Ezekiel Robinson, then serving on the Fairfield circuit, in 1827. Miss Louisa Emery, whose parents lived at the village, was teaching school on the ridge, where Mr. Robinson held class and occasionally preached. She experienced religion, and desired to be baptized by immersion near her father's home. After preaching at Nye's Corner during the Sabbath, the minister came to the village and preached at the old schoolhouse, then situated a few rods north of the site of the present church, and baptized her at the old landing just above the falls. At this time there were but three houses in the vicinity of the mills, and Miss Emery was the only professor in the place. In 1831, Joshua Nye, a local preacher living in Fairfield, was invited by J. Philbrook, Esq., a Universalist, to come to this place and preach. He accepted, and preached with such acceptability that the people earnestly requested regular preaching from him every Sabbath. In 1839 a lot of land was given the church by Messrs. John and Samuel Kendall, and a Union Church was built by the Methodists and Universalists. This served the two societies for several years, till the Methodists finally purchased the rights of the others, and it became a regular Methodist Church.

Fairfield has had some strong preachers, among whom may be mentioned such names as Allen, Munger, Corey, Holt, Chase, Pillsbury, Palmer, and the present indefatigable pastor, Rev. J. R. Roberts. Mr. Roberts has had a very successful pastorate, being now on his third year, and serving at the same time the old church at the Centre, walking every Sabbath afternoon, through rain and shine, the four miles and back, and holding one week-night service in the same way. Mr. Roberts gave me most cordial co-operation in my canvass for the HERALD, and we more than doubled the list.

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The heat of the day was intense, and when I reached Richmond I was almost wilted. I was met by the pastor, Rev. R. A. Rich, however, and conducted to the parsonage, and after a short rest, we went to the church, where a goodly company gathered in spite of the heat, and gave me close attention while I told them of our work.

Jesse Lee, in his first survey of Maine, formed his first circuit on the west bank of the Kennebec, extending from Hallowell to the Sandy River, and called it the Readfield Circuit. Richmond, being about fifteen miles below Hallowell, was not included in this circuit, nor in the Bowdoinham Circuit afterward established, and, so far as can be learned, was not visited by Lee at this or any subsequent time. The location of Richmond at first seemed unfavorable for the propagation of Methodism, and for several years after it had been introduced into Maine, and Lee and his preachers had been proclaiming the doctrines of Arminianism throughout the State, there is no record of a stationed Methodist preacher in this town. Previous to 1835, an occasional itinerating minister was seen and heard here, but that was all. At first, Richmond was a part of Bowdoinham Circuit, covering the territory reaching from Richmond and Litchfield to Yarmouth, and during the most of the time there was preaching only once in four weeks. In 1835 Rev. John Young was sent to Richmond, the first resident Methodist minister in the town. In 1842 Richmond was

separated from the circuit, and Rev. Joseph Hawkes was appointed pastor. Services were held in the upper part of the island, and at Bowdoinham Point as well as at the village. From this time on Methodism has been a powerful factor in the spiritual life of the community.

In the beginning the Methodists had no church building, but held services once in four weeks in the church now occupied by the Free Will Baptists. In 1846 they united with the Congregationalists and built the present house of worship, under the name of the Richmond Village Chapel Society, occupying the house on alternate Sabbaths with them. In 1853, however, the Methodists, feeling the need of increased accommodations, purchased the rights of the other body, and became the sole possessors, the Congregationalists using the vestry that stood near. This was subsequently purchased by the Methodists also. In 1873 the church was repaired, and a new organ, the gift of Messrs. Carlton Houdlette and Harmon Smith, was installed. A parsonage was built about the same time. In 1885 a new chapel was built and presented by Carlton Houdlette and James Decker, who are held in grateful memory for their generous benefactions. The latest improvements on the church took place in 1905, when, after months of planning and hoping, their dreams were made possible of realization by the gift of \$1200 from Mrs. Selma Underwood, whose parents had been members of the church. Under the inspiration of this generous gift, repairs and improvements to the amount of \$2,100 were carried out, the steeple was rebuilt, the exterior was painted, while the interior was transformed by the addition of steel ceilings and walls and new oak pews. Great credit is due to the Ladies' Aid Society for the accomplishment of the work. Among those who have taken a deep interest in the welfare of the church in the past, and are now gone to their reward, are Carlton Houdlette, James Hayner, Wm. Randlette, James Decker, R. D. Tallman, F. R. Theobald, Wm. Lewis, Paul Hatch and David Reed. Mr. Harmon Smith, though not a member of the church, but a generous supporter, should also be mentioned. Mr. Wm. M. Loud was the only one of the older members whom I met. Richmond has had a long list of godly pastors, of whom now living are J. B. Lapham, Francis Grovenor, N. D. Center, G. F. Cobb, H. A. Clifford, Hosea Hewitt, and Sylvester Hooper.

The present pastor, Rev. R. A. Rich, is very popular with all classes, and under his leadership the church is prospering in all lines. With him, the field secretary made his first canvass in an automobile. As we rode swiftly along, I could not help thinking what would have been the amazement of some of the old itinerants if they could have seen us. I could almost imagine Jesse Lee plodding along one of these country roads on horseback, with his saddle bags behind him, pondering over his next sermon, when with a "chug, chug," this odd looking vehicle appears around the bend in the road. How his old steed would side step and dance, till the old itinerant could hardly keep his seat, as we whiz by, leaving behind us an odor of gasoline, which would almost cause him to think it was a visitor from Hades. See him rub his eyes as somebody tells him that is the young Methodist minister at Richmond. But so it is; and Mr. Rich—so the presiding elder tells us—is the only minister in the Maine Conference who owns an auto; and he finds it a great convenience in making his long round of pastoral visits.

F. H. MORGAN.

36 Bromfield St., Boston.



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### British Emigration

ACCORDING to a Parliamentary paper relating to the passenger movement into and out of the United Kingdom for the year 1905, which has just been issued, the persons arriving from non-European countries were 205,193 in number, or 36,703 less than in the preceding year, and 5,508 more than in 1903. The outgoing movement to non-European countries was the largest yet recorded. Of the native emigrants the English formed 65 per cent., the Scotch 16 per cent., and the Irish 19 per cent. The British colonies took 55 per cent. of the emigrants — a fact which gives some satisfaction to the British. The accessions to the alien population within the British Isles are not definitely estimated in the report, but appear to have amounted to about 66,000, which seems an inconsiderable figure compared with the American total of 1,100,000 immigrants in twelve months. There is no evidence that the Continent is using Great Britain as a dumping ground. England cheerfully regards a decrease in immigration and an increase in emigration, especially since more than half of the emigrants go to British colonies.

### Drift Toward Internationalism

AT present the drift toward internationalism is very apparent, two conferences — that at Rio de Janeiro and the Interparliamentary Union which has just met in London — emphasizing the importance of considering matters of world-wide moment in a broad and enlightened manner, and for the interests of the brotherhood of nations. By internationalism is meant that spirit which tends to obliterate national lines and to fuse the various sovereign states of the world into a unified and harmonious whole, analogous to a federation of powers. The growth of this sentiment seems to have overshadowed for the present the direct attack upon war itself. Compulsory arbitration is evidently regarded as beyond attainment for the time being, and the "Lake Mohonks" have not gone even so far as to ask for compulsory mediation, such mediation to act as a stay before force is actually resorted to as

a means of settling disputes between the quarreling nations. Gradually, however, progress is being made toward the ideals of a plan by which The Hague Conference may become a permanent and recognized congress of the nations with advisory powers, of a general arbitration treaty for the acceptance of all nations, and also of a project for the restriction of armaments, and, if possible, their reduction by concurrent international action. Desirable as may be the objects at which internationalism aims, it cannot hope to enforce its own mandates by waging war. In order that its triumph may endure, internationalism must win a peaceable victory over the pride and passions of men. Its influence is being exerted steadily against selfish and narrow parochialism and bitter national animosities, and in this noble work it offers itself as a kind of clearing house for the exchange of mankind's better and truer moral judgments.

### Spain Cultivating the Tourist Trade

SLOW-GOING Spain is at last reaching out after the tourist trade. By a royal decree a national commission has been created which is charged with "encouraging in Spain, by whatever means are at its disposal, the visit of foreigners, either those coming for pleasure or improvement." The decree is interesting in that it furnishes evidence of the awakening of a nation that has in the past held itself aloof from foreigners, to the need of a wider intercourse with the outside world, from the educational as well as the pecuniary view-point. Like the Americans and the Swiss, the Spaniards are coming to appreciate at their correct value the commercial benefits resulting from a thriving "tourist trade." The tourist trade is largely responsible for the prosperity of Switzerland, and for what has been termed the "rehabilitation" of Italy. Among the steps which the commission recently appointed has taken is the preparation and publication in foreign countries of itineraries for travel which show the chief natural and artistic monuments, landscapes and other points of interest that may be visited most easily and profitably by foreigners. The commission has also been studying the problem of organizing and establishing, with the assistance of the railroad companies, special passenger rates and fast comfortable trains which, starting from the frontier and seaports, will convey travelers on attractive tours. King Alfonso has instructed the commission to co-operate with deputies, town councils, and municipal or commercial bodies in the effort to improve lodging facilities and services of all kinds relating to travelers, and, "when it may be done legitimately, to attract and retain the subjects of other

nations." The expenses of the commission are borne by the Government.

### Prevention of Trade Accidents

A SAD commentary on the wastefulness of the methods of modern civilization is the fact that about 80,000 accidents happen yearly in the workshops of England, of which some 1,000 are fatal. Familiarity with personal risk must account for some of these accidents; but it would be unreasonable to consider all of them to be due to culpable carelessness. Yet in whatever way these accidents may have happened, whether indirectly as the result of energetic industry or directly through carelessness, it is necessary that all possible means of prevention of such catastrophes should be adopted. Many of these mishaps are to be attributed not so much to the necessities of civilization as to a residual barbarism which needlessly sacrifices life on the altar of greed and social unconcern. According to the best practice of the present, efforts are now being made to guard against accidents, as by fencing moving beams in engine rooms with foot-plates and double rails, protecting fly-wheels with wire guards, surrounding moving shafts with fencing, protecting emery wheels, which sometimes "fly," the scattering fragments carrying fearful destruction in their wake, by safety plates, and taking similar precautions against like dangers. Modern civilization entails many ills, and the introduction of machinery has not been an unmixed blessing. But while in the fight to keep our place among the nations of the world every modern invention must be utilized, in that struggle not only the instincts of humanity, but also the colder reasoning prompted by economy, dictate the need of doing everything possible to protect the life, limb, and health of the worker.

### Radium Accumulators

IT was ascertained some time ago that radium or some other radio-active substance is present in certain mineral springs; and now an Italian scientist, Professor Batelli, claims to be able to extract that substance from water and to store it in an accumulator. With a view to isolating the emanation of radium in the mineral springs of San Giuliano near Pisa, he erected at the springs a laboratory, in which is a pump which produces a vacuum in a receptacle situated about thirty feet above the level of the spring water. When the water enters this receptacle the gas in solution escapes, and with it the radio-active substance. The water then passes off by a discharge tube, and a new supply enters below. The gas is composed almost entirely of carbonic anhydride and nitrogen mixed with radium

emanation, and to isolate the latter from the anhydrid another operation is necessary, which is partly physical and partly chemical. The physical operation consists in liquefying the gas by compressing it in a brass receptacle and in then drawing it off by a stop-cock. There remains, however, a quantity of the anhydrid in a gaseous form, and in order to get rid of this completely, it is passed through bottles containing caustic soda in solution. The gas is then filtered through pumice soaked in sulphuric acid, which attracts the water, and lastly it is injected into a bath of liquid air, where the radium emanation is liquefied, its presence being revealed by the green fluorescence of the zinc sulphid in the condensing tube. In the dark the light from the tube can be seen for a long distance.

#### House of Lords Discusses Education

THE Education Bill, over which England is so stirred up, has passed its third reading in the House of Commons, by a majority of 192, and is now being considered, very critically, by the House of Lords. The bishops are in attendance in full force at the sessions when the bill is called up. The opposition to the bill is partly furnished by the Roman Catholics, for whom the Duke of Norfolk is spokesman. The Duke of Devonshire declared in the Upper House that the country is "opposed to the violent and unnecessary disturbance" of England's educational system, which has existed for the past thirty-six years, and of which it has no cause to be ashamed. He seems to forget that the unfortunate disturbance alleged was first caused by the extremely oppressive law enacted by the late Conservative Government in 1902, which aroused the intense hostility of all Nonconformists. Now the shoe is on the other foot, and the Clericals are making an uproar. It is improbable that the House of Lords, a bulwark of the church, will give its consent to the radical provisions of the present bill; but if it opposes it indiscriminately and obstinately, its own existence may be threatened. The Education Bill is the main measure on the Liberal program at the present session of Parliament, and a determined fight will be made to push it through.

#### Anti-Quack Congress

A CONGRESS to discuss ways and means for repressing irregular medical practices was recently held in Paris, attended by three hundred physicians, the Ministers of the Interior and of Public Instruction, and a number of lawyers. Special emphasis was laid by several speakers on the necessity for collecting all the cases of injury from quack practices that are known. Each local medical society was urged to have its members on the alert for such occurrences. Among the resolutions adopted by the congress was one to the effect that the medical syndicates should co-operate in the production of a work showing the danger and damage resulting from irregular practices, and asking that the subject should be presented in the schools. Resolutions were adopted advocating the restriction of massage and of the fitting of

eye-glasses to registered physicians, and urging that massage should be taught in the medical colleges. The French law regulating the practice of medicine was shown to be capable of much more rigorous application. The suggestion was made that there be organized a "Central Office for the Protection of the Public Health against the Illegal Practice of Medicine," to be supported by contributions from the various medical societies throughout the country, which should centralize the efforts of the physicians in the repression of quackery and in the education of the public, collect and classify data with regard to illegal practices, and supply information. While the work of the congress was not productive of much that is new, its discussions pointed with increasing clearness to the fact that the way to suppress quack practices is by the education of the public. The subject is one which might well receive increased attention in America.

#### Simple Tests for Pure Coffee

A MONOGRAPH published recently by the Department of Agriculture, which gives tests for the detection of substances used as preservatives or adulterants of food stuffs, supplies a few simple physical tests for coffee. The difference between the genuine ground coffee and the adulterated article can often be detected by simple inspection with the naked eye. This is particularly true if the product be coarsely crushed rather than finely ground. In such a condition pure coffee has a quite uniform appearance, whereas the mixtures of peas, beans, cereals, chicory, etc., often disclose their heterogeneous nature to the careful observer. The dark, gummy-looking chicory particles stand out in strong contrast to the other substances used, and their nature can be determined by one who is familiar with them by their astringent taste. The coffee has a dull surface, whereas some of its substitutes, especially leguminous products, often present the appearance of having a polished surface. If a portion of a compound called "coffee" be placed in a small bottle half full of water and shaken, and the bottle be placed on a table for a moment, the pure coffee, since it contains a large amount of oil, will be apt to float, while all substitutes (and some particles of coffee) will sink to the bottom of the liquid. Chicory contains a substance which dissolves in water, imparting a brownish-red color. Many coffee substitutes which are now being sold contain a considerable percentage of coffee.

#### Proposed Constitution for Transvaal

THE Parliamentary secretary of the Colonial Office, Winston Spencer Churchill, outlined last week in the Commons the Government's proposal regarding the constitution to be given to the Transvaal, the guiding principle of which is not to make any difference between Briton and Boer. All males twenty-one years old who have resided in the Transvaal for six months will be entitled to vote, and each district will have a single member of Parliament,

irrespective of population. It is the intention to give the Rand thirty-two seats, Pretoria six, Krugersdorp one, and the rest of the Transvaal thirty seats. The members of Parliament will be elected for five years. For the first Parliament there will be a second chamber of fifteen members nominated by the Crown, but during the first session arrangements will be made for an elective second chamber. A clause will be inserted abrogating the Chinese labor ordinance after a reasonable time. The recruiting of Chinese labor will cease entirely on Nov. 15. It is noteworthy that the members of the new Parliament are to be paid for their services. Reasonable as the general provisions of this constitutional scheme may seem to Americans, they are likely to meet with sharp criticism and determined opposition from the Tories.

#### Epoch-Making Politics

THE most important and far-reaching event that has transpired of late in the political world is the nomination, on Aug. 1, of Albert B. Cummins to succeed himself as Governor of Iowa. The Governor was nominated on the first ballot, receiving 983 votes. George D. Perkins, a millionaire editor of Sioux City, and formerly a U. S. Senator, received 603 votes, and S. W. Rathbun 104. The total number of votes in the convention, which met at Des Moines, was 1,640.

Behind this simple statement lies a great deal of stirring history. Albert B. Cummins began active life as a civil engineer—a profession which he early abandoned for law. From the start he exhibited remarkable qualities of grit, determination, and perseverance against all manner of difficulties. In politics he took his stand as an Independent, and for the most part has been directing his energies of late years to the effort to win over his party (the Republican) to his own points of view. As a leading railroad lawyer in the State he attended to the legal business of the railroads, and then opposed them constantly and bitterly in their efforts to secure legislation favorable to their interests. The railroad politicians hated him the more because, despite his independence about politics, they had to keep him in their employ to try their cases. It was in 1901, after Cummins had experienced a series of political ups and downs, that a new kind of politics was introduced in Iowa. It then became Cummins against the rest. For once the established party powers ran up against a man who could arouse the people not only to vote, but also to spend money in behalf of his campaign. Cummins was elected Governor, and has now served two terms. He has not effected all the reforms desired, but he has easily made for himself a place in the ranks of the virile Western Governors of the Folk, Deneen, Hoch, La Follette, Hanly and Johnson type. He is everywhere a favorite speaker, and has a grip on the people which is almost Lincolnian for directness and strength. Despite opposition from all sides, both within and without his party, and especially from Washington, he has maintained himself in sight for years, and after every reverse has again bobbed



up serenely expectant of further favors to come.

The chief objects for which Governor Cummins has all along contended have been the reform of primary elections, anti-pass and ballot reforms, etc., but the issue that has now loomed larger than all others is that of tariff revision, which first attracted national attention as a part of the "Iowa idea," Cummins declaring that the tariff must not be allowed to remain a shelter for monopoly, while also advocating Federal regulation of railroad rates. It is distinctly on this issue that Governor Cummins has triumphed, completely routing the "stand-patters," or old-time Republicans, who vote the party ticket through thick and thin, and that, too, in spite of the great speech which Secretary of the Treasury Shaw made in Des Moines at the opening of the present fight, when he inveighed against political independence. According to the Associated Press reports, Secretary Shaw was "almost wiped off the map, his name hissed in the convention, and he himself broken and discouraged at the turn of affairs." The result probably ends his Presidential aspirations. The revisionists are now in full control of the party machinery in Iowa. Cummins' friends say that he will be elected, and that he will have a legislature to carry out his program. He has been forced into recognition as one of a group of independent Western Governors who have been running the politics of the Mississippi Valley region with far less pressure from Washington than has been deemed necessary in the past. While the platform adopted at Des Moines is not at all radical, but merely invites attention to the fact that the tariff ought to be satisfactorily revised to meet existing conditions, and that the sort of reciprocity advocated by Blaine and McKinley ought to prevail, it will be likely to meet opposition in many quarters, and raises a question which the Republicans at present find awkward to discuss. But the "Iowa idea" will now be debated with renewed vigor in all the Northwest, and perhaps in the nation at large.

#### Mutinies in Russia

AFFAIRS in Russia have been going from bad to worse this past week, and possibly through worse to better. The "Reds," taking advantage of the forced dissolution of the Douma, have done their best to foment revolution, but have only succeeded in precipitating a number of detached mutinies. The program of the Socialist Revolutionary party included an agitation among the troops and peasantry, the former being urged to refuse to fire on the rebels and to join the ranks of the people, and the latter advised to seize lands and money and to march on the towns. One of the bloodiest mutinies in history broke out on July 30 in the great island fortress of Sveaborg, which is situated on seven islands in the Gulf of Finland, defending the sea approaches to Helsingfors. A furious battle raged between the rebellious and loyal troops, while warships kept up a continuous cannonade upon the mutineers. Hundreds were killed or wounded on both sides. Mutinous soldiers and sailors at

Cronstadt tried to seize Fort Constantine and the arsenal, but were driven back and subdued. The crew of the cruiser "Pamyak Szove" also mutinied, but were overpowered by loyal shipmates, and the vessel was brought back to Reval. The army is honeycombed with revolt, and the navy is hardly more reliable. The autocracy has for the present gained the upper hand, by mercilessly executing hundreds of mutineers. The number of strikers

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#### FACTS WORTH NOTING

— Whitelaw Reid, U. S. Ambassador to England, on August 2 inaugurated a course of summer lectures at Cambridge University, with an address on "The Rise and Development of the United States."

— The sunflower crop is one of the most profitable harvested in Russia. A good crop is worth, as it stands in the field, \$25 an acre. The farmer sells the seeds to the merchants, who salt and retail them. At every street corner in Russian provincial cities are stands and peddlers with baskets, where the salted product of the sunflower, which forms a favorite food, is sold to passers-by.

— One of the effects of the Russian unrest and disturbance of industrial conditions is a rise of twenty per cent. in the price of platinum, a metal which plays an important part in the arts, and the world's supply of which is practically secured from the Ural Mountains in Russia. Being unaffected by acids and heat, platinum is extensively used for crucibles and stills, and the platinum prints in photography have this metal as a base. For points of pens it is so well adapted that no substitute for it has been found. This country produces only about 400 ounces (Troy) of the metal, whereas Russia in 1902 produced about 132,000 pounds, valued at more than \$17,000,000.

— A big steamship, to be called the "Momus," was launched last Tuesday at the Cramps shipyard in Philadelphia, to run, with her sister ship, the "Antilles," not yet launched, between New York and New Orleans. The 10,000 ton "Momus" is a business proposition, and will be equipped with all conveniences and devices known to the best mercantile practice of the day. The ship is 440 feet long over all, and 53 feet molded beam, has a tonnage of 10,000, and will be one of the finest vessels plying in the coastwise service.

— Melcher Wideman, who was believed to be the richest organ-grinder in the United States, has just died. For twenty-eight years he played at the entrance to the Star in the summer resort at Glen Island, N. Y., and it is estimated that in that period he collected from \$50,000 to \$75,000 in small coins from the excursionists, although the music was doleful. At other times he would play near the railway station. He refused to play anything but religious music, saying that he found that sort of music more effective in arousing sympathy than popular airs. Five years ago he bought the roll of "Onward, Christian Soldiers," which he continued to play until his death, at the age of seventy six.

— A fire which started, Aug. 3, in the Palace of Decorative Arts at the International Exhibition at Milan, spread rapidly over an area of 12,000 metres, covered mostly by wooden buildings. The Hungarian and Italian sections were entirely destroyed. Among the losses caused by the fire, which can never be restored, were the

original scores of Verdi's "Traviata" and Rossini's "Gazza Ladra," unique laces and ancient mosaics, the original model of the dome of the cathedral of Milan, and many original documents referring to Milan's famous scientist, Volta, and to voltaic electricity.

— The aerial tramway just completed by the Conrad Consolidated Mining Company, extending from Conrad, British Columbia, four miles into the mountains, contains the longest span of any aerial tramway in the world, the span being 2,988 feet long. This aerial tramway has attracted much attention, and engineers from all parts of the world have visited it. So successful has it proved that the company has already provided material for two more lines.

— The extent to which steam locomotive construction is being carried in America, in spite of the attention that is being paid to electric traction, may be inferred from the fact that the Baldwin Locomotive Works closed the first half of 1906 with an output of 1,311 engines, exceeding all previous records, and the output of the last six months of 1905 by 62 locomotives. If the present rate of production for the balance of the year be maintained, the output for 1906 will be fully 2,600 engines. The works are now employing the greatest force of men in their history, the number on the pay-rolls being 21,245.

— The battleships "Alabama" and "Illinois," which formed part of Admiral Evans' fleet, which proceeded last week from Rockland to Newport, were not in collision in the fog off Brenton Reef's Lightship on the morning of July 31. Both vessels were injured below the waterline. Two of the 6-inch guns of the "Alabama" were injured, and the gun-deck of the "Illinois" forward is sprung, while her starboard shaft is bent and her starboard propeller is cracked. Four of the 6 inch guns of the "Illinois" are badly damaged. A court of inquiry has been appointed by Admiral Evans to inquire into the cause or causes of the accident.

— The Negro Young People's Christian and Educational Congress began a five days' session in Washington, July 31. Several thousand delegates were in attendance, coming from all parts of the Union, and some from foreign lands. Secretary of the Navy Bonaparte was one of the chief speakers, who said that the negro race is the only one "which has ever been able to live with white people," and urged that the salvation of the negro lies in work. Bishop Wesley Gaines declared that wisdom counsels that the two races seek harmony rather than provoke antagonism, but warned the whites against treading on the negro forever.

— While mosaics were recently being detached from inside the Basilica of St. Mark's at Venice, to carry out the work of restoring the whole cathedral which was shaken through the sinking of its foundations, a very rare coin was discovered in the cement, of the time of the Doge Enrico Dandolo, who died in 1205, thus seeming to prove that the building of the Basilica was going on in the twelfth century. It is supposed that the coin fell from the clothing of a workman into the cement, remaining there for seven centuries.

— An order just issued by the Czar of Russia authorizes the American syndicate represented by Baron Leicq de Lobel to begin work on the trans-Siberian-Alaska railroad project, which includes the bridging and tunneling of the Bering Strait. It is said that the enterprise will be capitalized at \$250,000,000 or \$300,000,000.

## SANDALS, NOT SLIPPERS

CHRISTIANITY was early afield in search of converts. It was itinerant from the start. A cloistered Christianity never would have won subjects for the kingdom of heaven in the first century, and will not now. The apostles and evangelists girded up their loins, put on their sandals, and went out into the highways and hedges to compel men by the constraint of an overflowing love to come to Christ. Today many ministers advertise for converts in the daily papers, or, sending them an "At Home, Sundays," expect men, in meek, expectant files, to appear for a weekly lecture at church. There are brethren who remain in slippered ease in the study or library, inventing new theories as to how other people ought to convert the world. The truth is, the world is won by sandals, not by slippers. Mr. Live-easy can never be a soul-winner. Mr. Go for them gets them. It is a familiar saying, which has had many exemplifications in actual life, that a house-going pastor makes a church-going people. The great feature of Methodism from the start has been its itinerancy. Times have changed, and now, while without the itinerant system the average Congregational minister hardly stays five years in one pulpit, a Methodist may not only stay five years, but as long as the Lord and the people and the bishop will. Literal itinerancy may have its limitations or modifications as time goes by, but the principle of a going gospel can never become obsolete. The sandal is still the proper emblem of the church's work. It is not always necessary to itinerate in a geographical or topographical sense, the thing being to get there in some shape, and to come near to men. It is possible to itinerate by telephone, or to mail one's self in a letter. A religious newspaper is an itinerant, hasting hither and thither, shod with the sandals of peace, carrying the gospel message in convenient portable and parceled form to many whom the preacher's voice cannot reach. The forms of itinerancy are manifold, but the spirit is one — the ambition to get there with a truth, a counsel, a comfort, or a promise, the ideal of a going gospel and a reaching religion.

## THE WILL IN AN EASY CHAIR

IN a recent address a distinguished educator described this as the symptomatic attitude of a great number of American young men. It is a diagnosis which might with even greater truth be applied to the religious conditions prevailing in many of our churches.

The test of opinion or love or moral judgment is the manner in which the person chooses in accord with the thought, emotion or judgment. At length everything is brought up to the bar of the will for sanction, and it is necessary to be resolute in religion as well as in every department of life. It is just here, too, that we make so many of the gravest of our religious failures. In general it is true that the thought of the Christian people is accurate as regards the great verities of the faith. So is their love for the objects of religious affection. Moral standards are generally true and high. The diffi-

culty is the prevailing weakness of deliberate choice in view of the things approved by mind and heart and moral judgment.

So the great call is ringing in our ears to get the will back into religion and enthroned definite decisions in the realm of spiritual life. It is quite false to claim that right thinking or genuine feeling or sound moral judgments are not necessary in religion. It is time to affirm that all these must be approved and affirmed by the will of the person definitely choosing the highest ends. It is impossible to be a Christian with the will in the easy-chair. We need more voluntary Christianity. Christian living is lacking in vigor and power because the firm choices of the Christian people are too much neglected. Worship has a tendency to degenerate into a beautiful experience or a passing stimulus. It does not send the worshiper out with a new resolution firm in his mind. Sunday brings instruction and appeal, and there is passing edification of transient impulses. There must be something more. Choice of the new and higher good as a course of action must be made by the will. Then the new stimulus is warranted and the new emotion is justified.

We must begin this revival of a vigorous Christianity by more attention to our own choices in accord with every fresh impulse. The easy-chair is no place for the will. It must be on the field of action. It must have command of the forces of the soul. It must be awake and alert. Bring up every new thought, every new emotion, every new vision of moral truth, to this test: Now what shall be done with this by the will? Let your will become powerful with a new vigor and in a new commanding grip on your whole being.

## INVASION OF THE MACHINE

AS machinery is multiplied and developed, is there not a distinct passing of the vital element from the world's work? We who live in an age of machinery, cannot fail to observe how mechanical methods are invading all kinds of human activity. Things are done now on a grand scale and with a beautiful uniformity, but after all the product, the specific result, lacks vitality.

Observe, for instance, how the vital element is passing out of literature. Books are being indefinitely multiplied. They are produced according to correct and finished patterns. They are technically satisfactory. They are rarely attractive in outward form. But at the same time they are strangely scant of life. They are essentially artificial, forced, superfluous. They represent the machine-made product in literature. They are just such books as one would expect in an age when all activities and industries were usurped by machinery.

Art is a province that should never be invaded by the mechanical spirit. Yet almost everything that ministers to man's esthetic delight today comes from the hand of the producer with more or less of the machine imprint upon it. The art product is being shorn of its individuality. Why is it that old things, antiques, heirlooms, products of an earlier skill and taste, are in such demand and com-

mand such a high price at the present time? Is it not because they have, what all manufactured products now lack, the stamp of individual distinction? There is something in them, some quality or charm peculiar to each, that exalts them above the machine-made product. Every genuine heirloom is precious, aside from its value as a relic, because it is more unique, more inherently artistic, than anything you can get from the manufactory today. We refine our processes in vain, when we aim at too great uniformity among individual products. As machinery gradually eliminates the personal equation, art necessarily takes a lower place among the joys of life.

How about religion? Is the machine invading, also, the province of the spiritual life? Look at the revivals of today, with their worldly-wise methods, their commercial tactics, their vast systems of advertising, their reliance upon human machinery rather than upon pentecostal blessing. Look at the formalized life of many of the churches, their growing institutionalism, the emphasis they lay upon "good business management." Look at the increasing professionalism of the clergy, and the steady decline of inspirational preaching, combined with a certain relaxation of the sterner standards of clerical life. Look at the gradual substitution among Christians of formal assent for spiritual enthusiasm. Does it not seem as if even the church were yielding to some extent to the invasion of this spirit of the age of machinery?

It is not pessimism to point out tendencies like these. It is not pessimism to call attention to the fact that certain present conditions of the industrial world parallel conditions preceding the French Revolution. Such offices are merely the duty of the optimist who desires to prevent a return to conditions that may render possible some disastrous crisis. There are some clear-sighted students of events who believe that there is real danger of the church's becoming controlled, in time, by methods that will largely rob it of its spiritual vitality and make it more and more conformable to merely worldly standards. Whether or not there is any real basis for this apprehension, it is surely a sufficiently live issue to challenge discussion. There is nothing that clarifies a problem like full and free discussion from every possible point of view.

## Not a Losing Battle

THERE are those who are fearful that Christianity at the present day is fighting a losing battle. To them we commend the optimistic testimony given by W. T. A. Barber, in a recent number of the *Methodist Recorder*, when, in the course of an article on "The Glits of Youth to the Age" — which are described as faith, hope and love, always offered by youth to humdrum middle life and tired age — he goes on to take note of the fear often expressed that the seat of authority is changing, and that the prestige of the Book is being undermined. "But everywhere," says this unabashed believer, "we see an intense, enthusiastic devotion to the Living Person who is the Central Figure of Christianity," and "amidst the turmoil of criticism, the cries of combatants, the bewilderment of new conditions, there is a



new ring of conviction in His sufficiency and the power of His Gospel." It is still found, amid all the seeing of visions by the young, that social service must find its spring at the foot of the Cross. There is hope yet for the world, for each succeeding generation of youth hears God's heart beating in the mass of humanity, and finds its motive for life in the impulse to imitate Him who is among men as one that serveth.

### The Press as Peacemaker

THE Hon. James Bryce, who is known on two continents as one of the foremost statesmen of England, speaking recently at a dinner given by the Lord Mayor of London to the visiting German journalists, directed his remarks to the power of the press as a peacemaker, and as a promoter of a good understanding among the nations. The press, according to Mr. Bryce, is even more potent than the Governments. He expressed his belief that there never was a time when in England there has been a stronger sentiment against war and in favor of arbitration than exists now. A marked desire is evident to reach by common agreement a means for reducing the gigantic armaments which burden the industries of Europe. Dr. Barth, responding for the Germans, took up the same line of thought. In the sad and suicidal event of a war between England and Germany, according to Dr. Barth, the result would be the abdication of Europe in favor of the United States of America. All this points out the duty and opportunity of the press of America in very clear lines, which is to preach peace and to advertise arbitration.

### Rev. Daniel Richards Translated

THIS well known, dearly loved, and greatly revered minister of the Gospel was waited into the eternal life, on Thursday morning last, at 5 o'clock. It was a translation indeed, almost as if he had been taken up in a celestial chariot, or borne on angels' wings. He had suffered somewhat for a few days from a bronchial cold, which induced seasons of coughing that were exhausting, but he was up and dressed about the house until the day before his departure. On Wednesday he dressed himself in the morning, but found he was so weak that he was at once helped back to bed, when he fell into a profound sleep. The physician who was called could not awaken him, and he slept on until 5 o'clock in the afternoon, when he awoke with the words on his lips: "Life! life! abundant life; and that settles the controversy." His wife, holding his hand, conversed with him, and soon he repeated, with subdued feeling and emphasis, the entire first verse of "Jesus, Lover of my Soul." What could be more fitting or characteristic for this deeply religious man than these lines:

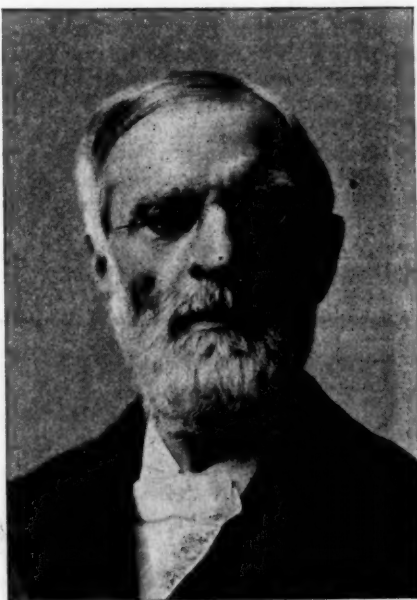
"Jesus, Lover of my soul,  
Let me to Thy bosom fly.

Safe into the haven guide,  
O receive my soul at last!"

Turning over in bed, he fell asleep like a child, and slept on until 5 o'clock the next morning, when "he was not, for God had taken him." That was not death as we dread it, and think of it, and speak about it; that was translation into the "abundant life" of which he had spoken. The death of his only son, Daniel Richards, Jr., on May 1, was a very great shock and grief to him, and from its effects he had never recovered. How gracious, inspiring and comforting is the faith which assures us in

this hour of the glad meeting between father and son!

As a resident in the same city for many years, and seeing Mr. Richards very frequently, we had come to know him as a personal friend. He was very deeply religious. Indeed, his religion pervaded and molded him, and made him the man he was. He was an indefatigable reader and student. His sermons were the result of much prayerful study and deliberation. We have never known a minister who delighted so greatly in preaching, and was so anxious for the opportunity to do it. Though without a charge for many years, he volunteered to supply churches as opportunity offered, and without financial recompense. He was greatly loved at First Church, Union Square, Somerville, with which he has been associated so



THE LATE REV. DANIEL RICHARDS

many years. His life was useful, and his memory will be fragrant in the coming years.

Daniel Richards was born in Newton, Dec. 9, 1818, a farmer's boy. The first Methodist sermon he ever heard was delivered by Dr. Charles K. True, from Harvard College, a wonderful young preacher. He was converted in the Rice Academy, Newton, and baptized by Rev. N. B. Spaulding, Oct. 4, 1835. He was ordained by Bishops James and Waugh. He was pastor in East Boston when the first Methodist church was built and dedicated, Jan. 4, 1843. He preached forty years, morning and afternoon, and occasionally in the evening, without a vacation! He was a pastor six years in Lynn, five years in Saugus, four years in Holliston, three in Chicopee, three in Watertown, two years each in Dedham, Melrose, Webster, Gloucester, Newburyport, and one each in Dorchester, Winchendon, Worcester, Rockport, and East Boston. In one case he was eight years the only pastor in the place, and visited every house. He had a record of 300 baptisms, 325 marriages, and more than 700 funerals.

His wife, a woman of remarkable faith and usefulness, and three grandchildren and their mother, survive him. His funeral was attended at his residence, 18 Loring Street, Somerville, Saturday afternoon, Rev. Dr. George Skene, his pastor, officiating, assisted by Rev. Dr. G. S. Butters.

Let not the soul that is wavering on the verge of discouragement forget that for him that endureth, as well as for him that overcome, there is laid up a crown of life.

### English Methodist Temperance Fund

THE recent bequest of Mr. John Crowle, of London, of a million and a quarter dollars for the propagation of temperance work by the Wesleyan Church, has been widely noted. Mr. Crowle was a caterer and manufacturer, and had been well known for his interest in temperance work, especially that carried on in his church. He gives a little more than half his fortune to this purpose.

The bulk of the munificent bequest is to be devoted to the inculcation of temperance principles among children, although small amounts are to be employed in opposing licensed public houses, to a Children's Home, and to the special training of ministers and deaconesses for temperance work. These three objects take up about one-third of the income.

The fund is available, dollar to meet dollar, as soon as \$125,000 is raised by the Wesleyan Conference for the same purposes, and the whole bequest is paid over when the gifts from the church amount to the entire sum, thus doubling the resources. All must be secured within five years.

This great bequest will easily give the Wesleyan Church a strong lead in temperance propagation. If something of the sort should happen in our own church, we could do great service to the cause to which the policy of the denomination has so long been fully committed.

### PERSONALS

— Dr. Robert R. Doherty, of the Sunday School Union, made a welcome call at this office last week. He is spending his vacation at North Conway, N. H.

— Mrs. Clara D. Worth, of the publisher's office, is spending her vacation at Northfield as the guest of her friend, Mrs. Richard Lavery.

— Dr. J. Wilbur Chapman will conduct a series of revival meetings at Lafayette, Ind., from Oct. 3 to 18.

— Rev. Dr. John Galbraith, of Boston District, is slated to preach at Sheldon, Weirs, Hedding, and other camp meetings.

— Rev. Dr. Luther Freeman, of First Church, Chattanooga, and family are in New England for their vacation.

— Judge Benson, the new senator from Kansas, is a temperance leader. He was one of the three lawyers in the State senate in 1881 who framed the first prohibition law the State ever had.

— Dr. Morton C. Hartzell, of Centenary Church, Chicago, called at this office last week. Dr. and Mrs. Hartzell are spending a part of their vacation with her family in Newton.

— U. S. Senator Winthrop Murray Crane and Mrs. Crane will bear the good wishes of many friends with them as they sail on Tuesday for Europe on a North German Lloyd liner. They expect to remain abroad for about six weeks.

— The many friends of Rev. Horace B. Haskell, presiding elder of Bucksport District, East Maine Conference, will be pleased to know that, after two years of hard work, the University of Maine conferred the degree of M. A., upon him at the recent Commencement. Mr. Haskell specialized in literature and history.

— Dr. Frank G. Billings, the Chicago physician, filed a bill for attending Marshall Field in his last illness for \$25,000, which reads: "To services rendered from Jan. 10 to

17, day and night attendance, time of journey to and from New York." That is more than \$3,000 per day, and the *Advance* of Chicago says "it cost Field more to die than to live."

— The *Christian Advocate* announces: "Prof. Olin A. Curtis, of Drew Theological Seminary, was married, June 26, to Miss Ida S. Gorham at the home of the bride's parents, Mr. and Mrs. Rufus A. Gorham, Englewood, N. J."

— The *Wesleyan*, of Halifax, N. S., says, in its issue of Aug. 1: "We had a distinguished visitor at our office on Monday in the person of Rev. Dr. Mudge, the eminent Methodist litterateur of Boston, who is spending a short vacation in the Maritime Provinces."

— Sir John Jones Jenkins, a new Welsh peer, who is just being raised to the peerage under the title of Lord Abertawe—that being the Welsh name for Swansea—acted for many years, when plain Mr. John Jones Jenkins, as one of the deacons at Walter-Reid Congregational Church, Swansea, in the days when the late Rev. Thomas Jones, father of Sir Brynmor Jones, M. P., was pastor there. From Mr. Jenkins to Lord Abertawe is quite a leap.

— It is the *New York World*, a leading Democratic paper, that says: "That Mr. Roosevelt has faults of manner and method is undeniable—his jingoism, his policy of warlike expenditure, his brandishing of the big stick, his substitution of the Roosevelt doctrine for the Monroe Doctrine in South American affairs; but the people will forgive all these, if they do not forget them, in the light of his great achievements in great affairs."

— Mrs. Alexander, wife of C. M. Alexander, of the Torrey-Alexander Mission, is seriously ill in England. She underwent an operation recently. Mrs. Alexander was Miss Helen Cadbury, daughter of the late Richard Cadbury and niece of George Cadbury, the chocolate manufacturer, philanthropist and social reformer. Miss Cadbury attended the meetings of the Torrey-Alexander mission in Bingley Hall, Birmingham, fell in love with the revivalist, and was married to him two years ago.

— In that scholarly, discriminating and sympathetic contribution of Bishop Foss on "The Religion of William Ewart Gladstone," which appears in the *Methodist Review* for July, and which is published independently in pamphlet form, it is stated: "Like many other so-called 'geniuses,' his success was won only by severe study and perpetual effort. Young ministers might well make him in this respect their pattern; and they can find the same lesson as to the only path to the greatest possible success in the lives of Matthew Simpson, John P. Durbin and Phillips Brooks."

— One of the most prominent figures at the International Council of Congregationalists, held some years ago in this city, was Albert Spicer, an English layman of marked ability and consecration, a kind of Christian publicist and all-round man of affairs in the best sense. Nonconformists of every name in England are rejoicing in the announcement that a baronetcy has been conferred on Mr. Spicer, who has had an honorable career in the House of Commons. Even a summary of Mr. Spicer's social and religious work would easily fill a page of a weekly paper. There is hardly a Congregational Church in West London which has not received support and encouragement from him. At a recent "at home" given by Lady Spicer in London, when notable visitors were invited to meet

the "Minister of Education and Mrs. Birrell," Mr. Percy Bunting brought the congratulations of the Wesleyans.

— Rear-Admiral Charles J. Train, commander of the Asiatic Squadron, and one of the most popular officers in the U. S. Navy, died at Chefoo, China, Aug. 4. He was born at Framingham in 1845, and entered Annapolis from this State in 1861. In the Spanish War he commanded the auxiliary cruiser "Prairie," on which the Massachusetts auxiliaries saw active service. He was one of the scientists of the navy, and held responsible positions on shore duty. He and his son were victims of a savage attack by Chinese outside of Nankin in the fall of 1905.

— The accompanying picture was taken, July 23, on which date two of Miss Whitney's friends, meeting the artist by appointment at her home, surprised her by requesting her to be "fixed up a little" and put on her "best face" look. This she did with some little hesitation, and instantly the deed was done, and the reflex of the face and form of this fine, well-preserved nonagenarian was taken and carried away to become the finished picture to be enjoyed by her many friends in many places.

Miss Esther B. Whitney was born in Thorndike, Me., Aug. 5, 1815, being one of



MISS ESTHER B. WHITNEY

a family of eleven children, of whom five were boys and six girls. Her father, John Whitney, of good old Puritan stock, was a Methodist preacher, and she well remembers his leaving home for his "circuit" on horseback, and that he was sometimes absent from home for four weeks. Two of his brothers, Samuel and George, were Freewill Baptist preachers. The subject of this sketch gave her heart to Jesus at the age of twelve, and has been identified with His cause these many years, and a member of Tremont St. Methodist Episcopal Church, Boston, the past forty-six years. In business for herself for twenty-five years in Gardiner, Me., she came to Boston in the early part of the summer of 1860. She has been mostly shut in since April, 1899, at which time she was so unfortunate as to fall and break her left thigh bone. Her energy and will power, backed by an iron constitution, have continued to make her buoyant and hopeful, and as she recounts the many blessings of her long sojourn here, her face lights up, and her heart faith reaches forward in fond anticipation of the glorious reality of the full fruition of the "blessed hope" through Christ

Jesus, which is as an anchor to the soul, sure and steadfast. Although her eyesight is dim, she has during the past year knitted a large lap robe of Germantown worsted, of which she is justly proud. Sunday, Aug. 5, being her 91st anniversary, she attended service at 10:30 A. M., at Tremont St. Church, being congratulated by many friends, also receiving a beautiful bouquet of 91 asters. Truly can she say: "The Lord is the strength of my life." The last verse of Wesley's grand old hymn-story of salvation is very dear to her:

"My God is reconciled, His pardoning voice I hear;  
He owns me for His child, I can no longer fear;  
With confidence I now draw nigh,  
And Father, Abba Father, cry."

— Associated Press dispatches from Chicago state that at the primary elections, which have just been held, U. S. Senator Cullom leads ex-Gov. Richard Yates by large majorities, indicating his unquestioned re-election.

— Dr. Jonathan Hamnett, who since 1845 has been professor or librarian in Allegheny College, has been placed on the pension list by the Carnegie Foundation at a retiring salary of \$1,200 a year. This is a well-deserved recognition. Dr. Hamnett is now in his 91st year—wonderfully preserved, happy and hopeful.

— Aug. 4, J. Pierpont Morgan subscribed \$25,000 to the fund for the rehabilitation of the San Francisco Young Men's Christian Association. His contribution brought the total subscriptions up to \$410,000. The fund is now short only \$90,000 of the \$500,000 required.

— The will of the late Governor Pattison has been filed for probate. It gives \$1,000 to Ohio Wesleyan University for a fund in aid of indigent students, and a like sum to the village of Milford, to aid in establishing a library. The remainder of the estate goes to his widow and the three children equally.

— Mrs. H. B. Schwartz is bereaved in the death of her honored father, Judge W. H. Frazier. The circumstances are peculiarly painful. He left Caldwell, O., and reached Los Angeles at 8 o'clock, July 29, to visit his daughter and make his home in that city. In five hours he was dead, from an apoplectic shock. He was an eminent jurist, a member of the Methodist Episcopal Church, a man of distinction and social graces.

— The Boston press of Monday announces the resignation of Rev. Dr. A. C. Dixon, of Ruggles Street Baptist Church, this city, and his acceptance of the call to Moody Church, Chicago, to enter upon his new pastorate, Oct. 1. We greatly regret that Dr. Dixon has never succeeded in achieving in this city what we so confidently hoped he would. From his well-established and honored reputation as an evangelist we expected that he would become the needed leader in fusing the churches of all denominations in an evangelistic spirit and effort. But just this he has certainly failed to do. Indeed, he has never seemed to understand the Christian forces of Boston and the suburbs, and he will go away doubtless without adequate apprehension and appreciation of the multitude of good men and true ministers and laymen who have been eager to co-operate with him in a broad, hearty, and very earnest effort to bring in the kingdom of Jesus Christ. Of late he has assumed leadership in strenuous opposition to ministers and scholars who cherished what is known as modern views of the Bible. In

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## Future of Andover Theological Seminary

THE question of the future of Andover Theological Seminary is one of no little interest, not only to its alumni and natural custodians, but also to all New Englanders of the old variety and to the evangelical churches of every name. An article from the pen of Dr. John L. Sewell, printed in the last issue of the *Congregationalist*, opens a new stage in the discussion. He believes that the true solution of all the problems involved would be reached by changing the function of the school from that hitherto performed to that of a seminary for the training of ministers specially adapted to the evangelization of our foreign-born populations. His argument is one of great force — all the greater from the fact that the Congregational churches have in our small New England three other theological seminaries for the training of ordinary ministers working in the use of the English tongue.

The idea is not absolutely new. In fact, it has been in the air some months. A while ago, in a purely personal letter, a friend of ours, a minister who had once been a student in Andover, referred to the proposal, and went on to express himself as follows:

"It is the thing that should be done. Let the honored name, Andover Theological Seminary, stand unchanged. Retain the Andover plant for the 'Preparatory Department,' utilizing the Phillips Academy faculty (which is under the same board of trustees) for the instruction. Erect a modest Hall in Boston, not far from the General Theological Library, for the strictly professional work. *Admit to this no candidate who cannot readily converse in at least one language beside the English.* This one requirement would settle the question as to the class of students under the new régime. There would be no need to warn off 'native Americans,' or to narrow the school's invitation to the 'foreign-born.' It could omit all reference to Barbarian, Scythian, Jew and Greek. The men attracted would be just those who, born in homes of foreign speech, have grown up here or elsewhere in an environment of English speakers, and who are therefore fitted to prepare their foreign-born kindred for fellowship in the English speaking churches, and to prepare the English-speaking churches to fellowship their new accessions. My plan would also settle the 'removal' question, and settle it in a way which ought to satisfy both parties. It would secure the advantages sought by the one party and those sought by the other. It would provide the needful Preparatory Department just where it could be carried on with no new expense, and where the presence of such youths with such aims and prospective activities, would be an incalculable benefit to the associated young native Americans of the older stock. So, too, if the department in Boston were to be affiliated with Boston University — as it certainly ought to be — the collegiate stage of the new training could be had just where it could be furnished at least expense and with excellent effect, both upon the incipient preachers and upon the young native Americans of the College of Liberal Arts. Finally, it is manifest that the bi-lingual teachers needed for the training of the new bi-lingual preachers could nowhere be found so readily, and so readily be drawn from partially supporting bi-lingual parishes, as

with Boston as a centre. Were I an archbishop of the Congregational body, I should quickly know what to do with the 'Andover problem.'"

In commenting on a previous proposition, we remarked in our issue of July 4:

"There are certainly very grave objections to the removal of the Seminary to Cambridge and making it a part of Harvard University, as is seriously suggested. We should be sorry, speaking in the interests of a sane evangelical orthodoxy, to see this done. Surely a better use for the funds can be found than this. The Harvard Divinity School has professors and instructors enough (twelve in all), besides President Eliot and the librarian; but in the three regular classes there are only 21 men, sixteen more counting as resident graduates or special students. Assuredly this showing of the meagre patronage of the Harvard Divinity School ought to be conclusive against any claim for superiority of location at Cambridge or for supposed advantages of nearness to or connection with the University. Besides, to remove to Cambridge would justify the impression, which causes so much anxiety and apprehension, without as well as within the denomination, that Congregationalism and Unitarianism are really contemplating a theological merger."

The views thus expressed we have seen no reason to change. Indeed, we believe that the fact stated in the closing sentence ought of itself alone to set at rest forever the question of a removal to Cambridge.

As to the suggestions of our correspondent above quoted, we do not feel called upon to express ourselves at this moment. We believe them worthy of the careful attention of the authorities on whom the responsibility of conducting the school devolves, but we also believe that they will be all the more carefully and judicially weighed if simply reported and left with no obtrusive advocacy. Churches and their institutions are naturally slow to accept advice from outsiders, however friendly. One cannot help seeing, however, the great importance of such a school as that proposed by Dr. Sewell, and the almost ideal conditions for its usefulness and success in such a polyglot and multinational centre as the Boston of today. A wholly ideal site for the suggested Andover Seminary Hall for the advanced professional and practical training would be found on Park Street adjacent to the Park Street Church, with that historic structure as chapel and laboratory. In the Hall, or adjacent to it, there should be a clearing-house for all the local missionary operations of the "confederated churches," and in the school a type of training so vitally evangelistic that the Seminary could be the welcome servant of all the evangelical churches.

May the wisdom which is from above conduct the pending discussion to whatever conclusion may most advance the kingdom of our Lord, for the defence and furtherance of whose divine claims the institution was originally founded.

The first beatitude of the gospel of perfection is this: "Blessed are the self-forgotten."

## IN HIS PRESENCE

Unity in Service

### Invocation

Thanks unto Thee, dear Father, that we are so linked the one to the other that we cannot make our own work complete without the service of the brother who enters into our labors. Grant us fidelity to every trust and confidence in the faithfulness of others as we expect them to put faith in us each day.

### Scripture

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." — JOHN 4: 35, 36.

### Meditations

#### I — The Sower and the Reaper

How closely we are knit together in the vast and beautiful organization of life! The seed may have been cast by a stranger to the reaper. He who sows may never know the name of him who garners the ripened grain. And yet they are bound together by the tie of a common effort, and each one completes or spoils the other's work. We have seen the sower striding over the ploughed acres, and casting widely the seed. It was not a completed task. Invisibly there follows him the man with the sickle binding the sheaves for harvest home. The two are partners in a holy and fraternal enterprise.

#### II — Rejoicing Together

The beauty and the joy of life are realized when the man who plants and the man who reaps unite in the gratitude and joy of thanksgiving. There is a divine purpose in this fact of the unity of life in labor; it is in order that the fellow-laborers may rejoice together. No man can be truly happy with his harvest unless he shares his joy with the man who sowed his seed. True rejoicing requires a blending psalm from those who have toiled in different ways for the common need.

#### III — The Ministry of Slow Time

Between the seedtime and the harvest intervenes the long slow movement of night and day, sun and shower. Harvest is that which God has wrought through the ministry of slow time. How it tests our human patience, and how it rebukes our human haste! We seek for immediate results; the long season bids us be patient. Harvest is not what man has made; it is what he is waiting for. His care for the growing things has been necessary; his impetuous haste has been of no avail. He has won nothing by complaint; he has gained everything by watchful, patient ministry. We must reckon with the processes of God. Remember that the movement of life in the summer fields is kept on even while we forget our solicitude for it. God asks us to do our part. He holds us responsible for doing it. The results are His, and His alone.

### Prayer

Our Father, we long to see the full meaning of our daily life at once! Thou biddest us be patient, and it is hard for us to wait. Thou showest us how we are necessary, each to the other, but it is not easy to become partners with our brethren or to share our work with others. Show us every day the precious meaning of our unity with others in labor that we may rejoice together and more fully in the common joy of harvest. And if results which we yearn to grasp at once escape our hands, help us without fretfulness or complaint to trust Thy wisdom while we wait for that which seemeth best to Thee. Renew for us our earnestness in our labor, and strengthen our patience while we wait for the full issue of our toil.

## Dr. Watkinson, Wesleyan Preacher, Editor, Essayist

**A**S Dr. W. L. Watkinson is to visit this country in August, and to make addresses at Winona and other assemblies, to preach in the churches of Brooklyn, New York, and other large cities, and to address the students of several theological seminaries, we herewith present this distinguished representative of the Wesleyan Conference to our readers.

William L. Watkinson is a son of typical Yorkshire Methodists, and was born in Hull, England, in the year 1838. His father, though poor, was a man of more than ordinary intelligence, and, had he been privileged with educational advantages, would himself have been a scholar. To him the subject of this sketch is largely indebted for his intense, lifelong love of books. His mother was a woman of strong religious convictions, and often, after the class-meetings which were held in their cottage home, the boy listened to wonderful stories about Richard Watson and the other great men of early Methodism. It is said that his mother also possessed the gift of humor in no small degree, so that from both there came to him force of character, sturdy independence, a fine vein of wit, and a profound and passionate love for everything distinctly Methodist. Living under such strong and benign influences, it is no wonder that at an early age he became a member of the Wesleyan Church and a teacher in the Sunday-school.

When he was eighteen years of age he became a local preacher. From the beginning there was something far above the mere commonplace in his public addresses; the promise of future distinction and success very soon was given. His ability, both in pulpit and on platform, was at once acknowledged. About two years later he became a candidate for the regular work of the ministry, and those who heard him were not slow in predicting a brilliant career. His extreme delicacy of constitution was the formidable obstacle which now confronted him, and which, in the estimation of his mother, would never stand the wear and tear of a Methodist preacher's life. When he was proposed at the quarterly meeting, there was unusual hesitation because the young man was unknown to a number of the board, and some of them had never heard him preach, and so they declined to vote. The superintendent of the circuit was supremely anxious not to lose a young man of such ability, and, desirous that all should vote, took the exceptional course of adjourning the meeting and appointed a service when his candidate should preach. In this trying ordeal young Watkinson was wonderfully helped. He who already knew what difficulty and exhausting labor were (for at the tender age of twelve years he had gone out to work for two shillings per week), who had received only the slenderest education, and who had to push his way in the face of poor health, was not likely to lose heart or hope under the keen scrutiny of the men, who, for the moment, held his destiny in their hands. The trial sermon was a pronounced success. Every man of the quarterly meeting was charmed. At the adjourned meeting the vote for his acceptance was unanimous.

But Mr. Watkinson's difficulties were not yet ended, for the London examinations still awaited him, and it was doubtful what results the coming trial would bring. His preaching once more carried him triumphantly through the first stages of the severe ordeal. At the close of the sermon the London minister who was appointed to hear him preach went up to the young man and somewhat incredulously said:

"Was that sermon your own, Mr. Watkinson?"

"Certainly, sir."

"Of course you were helped by somebody in making it?"

"I had no help at all."

"Well, you have preached it, no doubt, over and over again?"

"No, sir, I never preached it before."

He stood the oral examination well; that he was a reader and thinker was apparent to all, and this feature made greatly in his favor.

But still the old difficulty remained. There stood the tall, slim, frail young man. His case was at once referred to a specialist for examination, and once more he was within the grip of a trial that might yet deprive Methodism of one of her most brilliant sons. Over the doctor's mantel-shelf hung an engraving of Richard Watson, the preacher who, among other distinctions, was six feet four inches in length. The doctor sat at a table with his back to the portrait. The Yorkshire youth stood facing the picture.

"You are too long," remarked the doctor, "to be good for anything."

Instantly came the reply: "Doctor, was he [pointing to the portrait] too long for anything?"

His wit saved him. The way was now open for the development of the real man, and quickly did this son of humble toil grow in the recognition and esteem of the church he loved so well. After spending six weeks, in the autumn of 1858, at Richmond College (and this was all the college training he ever received), he was called out because of special demand for men and appointed to a circuit. For the first year or so his chief business was the making of new sermons, and soon his reputation was far above the ordinary. His mother, however, after reading one of his published sermons, was convinced that her son must be saved from conceit, and sent him the following criticism: "I have read your sermon many times, and am just beginning to get an inkling of its meaning." "As a matter of fact," says one who has read this early production, "this sermon, with slight touches of the editorial pen, would not today discredit the pages of the monthly magazine." His circuits in succession have been Stratford-on-Avon, Oldbury, Hinckley, Tipton, Wednesbury, Nottingham, London, Harrogate and Manchester. During the years represented by these appointments he was a most diligent student and a man of growing power.

Dr. Watkinson is supreme among Methodist preachers. His texts, as a rule, are unusual, but in his hands they flash with new, but not fanciful or far-fetched, meanings and applications. His language is expressive and beautiful, and

his illustrations exceedingly striking and appropriate, and by a very general consent he is recognized as one of the masters of the pulpit and platform of the present day. Wherever he goes, in Methodism or outside, he commands admiring audiences and an appreciation so genuine and enthusiastic as few men enjoy. In addition to his wide, firm grasp of all current affairs, his deep insight into the grand verities of Christianity, his acquaintance with the latest discoveries in science, the positions of philosophical investigation, the intellectual and moral drift of the century, and his familiarity with the varied and best literature of the time, Dr. Watkinson also possesses a genuine, wholesome humor which serves him well. This with him is a special and attractive gift, and with the finest judgment and taste he uses his delightful but perilous talent. It gleams and flashes in nearly every public effort, whether in lecture, sermon, or address.

In 1883 Dr. Watkinson was elected to the Legal Hundred, and on the retirement of the venerable Dr. Gregory, in 1893, he was chosen as the connectional editor. By his outstanding ability in his new sphere he fully justified his appointment to this important office. In a very brief time the new editor transformed the monthly magazine, and in matter and appearance greatly modernized and improved it.

His published works so far are: "The Transfigured Sackcloth and Other Sermons," "Noonday Addresses," delivered in the Central Hall, Manchester, and in the Philosophical Hall, Leeds (two volumes), "Mistaken Signs," "The Beginnings of the Christian Life," "The Programme of Life," "The Education of the Heart," "The Bane and the Antidote," "The Blind Spot," "Duty of Imperial Thinking," and his lecture on "The Influence of Skepticism on Character." In all of the above books there is displayed the hand of the master in the discussion of the great themes which he has undertaken.

In 1896 Dr. Watkinson was appointed by the Conference as its representative to the General Conference of the Methodist Episcopal Church. His fame as a public speaker and preacher on that occasion soon spread, and the demand for his services was something extraordinary.

In 1897 Dr. Watkinson was elected to the presidential chair of the English Wesleyan Methodist Conference by the largest vote ever cast in the history of that great assembly. Through all the trying days of a busy Conference, and all the public occasions then and through the year of his presidency he acquitted himself in a manner which fully justified his brethren in the choice they have made. Such distinguished men living at that time as Archbishop Thompson and Bishop Fraser regarded this son of British Methodism as a man of extraordinary gifts and of rare, unusual power.

As will be seen by this remarkable record, we are fully justified in urging all our readers, who have opportunity, to hear this distinguished representative of the mother church of our common Methodism.



## A Vision of the Crucified

REV. WILLIAM WOOD.

She was kneeling at the altar  
With a host of one accord;  
In her hand she held the emblem  
Of the shed blood of her Lord.

Looking upward, lips a-quiver,  
She expressed in silent prayer  
Her desire to know the meaning  
Of the mystic symbols there.

Then partaking of those symbols  
She partook His nature too;  
Gazing on her suffering Saviour,  
She was born a daughter true.

Here her heart found peace abundant,  
Here her life was sanctified;  
Time and talents she surrendered  
To her Lord, the Crucified.

Mysteries forever vanish  
From the heart the Cross controls;  
What is darkness to the reason  
Shines in consecrated souls.

May this vision, sad but precious,  
Never fail the longing gaze;  
And the life aroused by Jesus  
Be a hymn of lasting praise.

## In Goldenrod Time

JAMES BUCKHAM.

THE coming of the goldenrod marks the first, almost imperceptible, ebbing of the summer's tide. When I see the pale feathering of the earliest flowers of goldenrod along country roadsides, there comes over me that inevitable feeling of sadness that accompanies the year's decline. What a real and often poignant heart-sadness it is — a feeling the nearest allied to homesickness of any I know. It is allied to something that lies deeper than itself in our psychological experience; it hints of the analogy that surely exists between human life and the life of nature. We are sad when the year begins to wane, because it suggests the recession of the physical life of man, the ebb that begins at forty — the poet's "hill of forty years" — and ends with the frost that stills at last this busy heart of ours.

It is natural to be sad because we are growing old. No one can escape the feeling, and no one ought to chide himself for it, or try by any trick of philosophizing to banish it from his consciousness. It is a feeling that belongs to our souls, and adds a tenderly sweet and serious refrain to all the comedy and commonplace of life. But it is not altogether depressing. There is something about it that charms and uplifts the spirit, something that no other word describes so well as that composite adjective, "bittersweet."

No, I for one will not try to exorcise the spirit of sadness that enters into me with the dying of summer. I should lose so much of the poetry of nature, of the underlying sentiment of God's outdoor creation, if I did. I might be lighter hearted; I might be gayer and more demonstrative; but I should have lost the quiet, sober, chastened sweetness of a feeling that goes deep into my soul and does it good.

Who that has experienced this mood does not love it, for all its sadness? Who does not welcome the strange, sweet regret with which he sees the roadsides flaming into gold and scarlet, or hears the goldfinches billowing over, with that wistfully tender refrain, "Good by, sweet summer, good-by?"

In goldenrod time the bird clans begin to gather for their southward flight. Once more the tribal instinct calls them together, and they come up from the meadows and thickets in wisps and flocks, the feathered multitude ever rolling up its numbers like some aerial snow-

ball. Most of these preparing pilgrims are silent and restless; but some of them still sing in their accustomed haunts.

It may be a mere fancy, but to my ear the late summer songs of the catbird, the several thrushes, the song-sparrow, the white-throated sparrow, and some other familiar birds, have a tender, lyric quality and a refined sweetness that they lacked during May and June. The hermit thrush in particular, when he continues to sing, as he often does, up to the very close of summer, fairly transports me with the sweetness and finish of his performance. It would be hard to express in words the difference I detect between the hermit's spring and midsummer notes, yet I have a feeling that there is a difference which is not altogether fanciful, and that some other ears besides mine must be keyed to detect it.

In August and early September, without really knowing it at the time, we say good-by to a large number of our familiar songsters. For weeks they have been growing gradually silent — so silent that perhaps we suppose them gone long before they take their actual departure. But if we go out into the woods and fields, about the last week in August, with our eyes open and alert, we shall see a good many of our little friends on the platform and boarding the bird-express. The warblers are about the first to go, and soon after them follow the flycatchers and orioles. At about the same time we shall miss, against the blue of the sky, the wonderful gyrations and rhythmic wheeling of the swallows. Then, as the first September frost whitens the grass and charges the air with a subtle tonic, there is a sudden departing rush of the familiar migrants — the robins, the orioles, the purple martins, the vireos, the chats, the pewees, the kingbirds, grosbeaks, flycatchers, humming birds, ducks, snipe — all these and many more leave in a great hurry for the south; but many of them travel express only far enough to get beyond the frost line, where they stop and take life easy until slow-footed Jack Frost overtakes them again and sends them scurrying toward the tropics.

The flowers of closing summer are a more numerous and resplendent company than those of any other season. What a brilliant procession they make! The pyrola, the purple-fringed orchis, the habernaria, the red or tiger lily, making the open woods resplendent with its

gorgeous spotted chalice, the meadow lily with its golden bells, black-eyed Susan, the buxom beauty of the meadow, laughing and coquetting with the breeze, are among the most conspicuous. Then follow red clover, dark, rich, almost purple in its coloring, meadow rue and loosestrife, asters rioting in roadside tangles, modest gentians hiding in the borders of the thickets, purple polygala skirting the edge of marshy hollows, milkweed (a rather showy and high colored rural beauty, but sweet and wholesome at heart as the shyest wayside flower), and the queenly pond-lilies, white and yellow. The air is full of the delicate perfume of tiny twin flowers. The dwarf cornel lifts its waxy, formal, cream-white blossom for the wayfarer's admiration ('tis a bit too conventional to quite win my heart); great clusters of elderberries hang heavily by the path, in process of transformation from flower to fruit, and the small golden cup of the wild primrose nods on its grayish-green stalk.

But why attempt to catalogue the almost endless succession of August flowers? I have but made a beginning, and already the list grows wearisome. The month of August is truly a carnival of living color, when, as Tam O'Shanter says, we feel "our very een enriched." Such gorgeous petal-painting, such exquisitely subtle shades and variations of the primary colors! The artist needs to go afield in August to get some revelation of the possibilities of the palette.

And of all this profusion and splendor of nature the goldenrod is the fittest type. How it embodies, with its waving plumes, the rich, royal, barbaric coloring, rank profusion, and burgeoning fecundity of the top of the year! It is the splendid symbol of nature's "very acme and pitch." I know of no other vegetable growth that so impresses me with a sense of the indomitable life and vast resources of the earth, the soil, nature as mother, generator, source of physical life. The imperial way in which the goldenrod takes possession of the whole countryside, of the whole continent, its universality and supremacy, its superb wholesomeness, soundness, healthfulness as a vegetable growth, never diseased, never blighted, never preyed upon by parasites — all these things combine to make it the fitting type of the season of culminating vegetable growth, the emblem of the crowned year.

Splendid flower of the wayside — to the farmer, weed; to the nature lover, companion and friend; to the artist, symbol; to the botanist, characteristic species of the genus *solidago*; to the American people, national flower — hail to thee, in this the season of thy glory!

Melrose, Mass.

— There are people who need a vacation. They are run down. They are worn in body and brain. Life has lost its resilience. The brain is flaccid. There is no inspiration in work. The woods and the sea are calling for such people. The mountains are holding out their solicitation. The charms of the riverside await them. The swift ships beckon them to the havens beyond the sea. The groves, the orchards, and the quiet streams on the old farm invite them. The whole world is asking the privilege of being their helper. — *Exchange.*

## BIBLE CRITICISM

PROF. L. T. TOWNSEND.

IN ZION'S HERALD of July 18 statements are made that convey a decidedly false impression as to my attitude towards Bible criticism. My position, as stated in an address on "New Theologies Only Bubbles," which has several times been delivered and published, is as follows:

Neither common sense nor the Bible gives the slightest warrant for restraining one from making, in Bible study, the most critical research possible; every field should be untiringly explored, historic, scientific and linguistic. The Bible itself is outspoken as to this matter. "Come, let us reason together," was the plea of the prophet Isaiah. The Apostle Peter exhorted those to whom he wrote to think things out and thus "be ready always to give an answer to every man who asketh a reason of the hope" that is in him. Paul speaks of the service of God as being "reasonable," and frequently gave evidences in support of the doctrines he believed and defended. The Apostle John exhorted Christians to whom he sent his message, "to try the spirits, whether they are of God." Christ, too, appealed time and time again, not to a blind faith, but to the rational judgment of His hearers, and was Himself an inquirer in the Temple at twelve years of age. And the miracles recorded in the Bible were wrought, not to occasion wonder, but to give evidence of things supernatural, and to show that God does not command an unreasoning assent, but is pleased by rational proofs to encourage His children and establish their confidence and faith.

The honest skeptic, therefore, never should be condemned, nor, perhaps, held in check. Nor should the critical researches of the undevout critics, if rational and scholarly, receive indiscriminate condemnation.

Christianity is indebted to what passes under the name of higher criticism for the perfection of the New Testament Greek text, a work to which skeptical scholars have furnished valuable contributions.

Christianity is also indebted to higher criticism for the freeing of the canon from the apocryphal writings and for corrections in the English translation that have done away with not a few difficulties that had troubled Bible readers; she is also indebted to some of the early skeptical critics for the first explicit information that the epistles were regarded in apostolic times as a part of the sacred canon. And the first mention of the grouping of all the New Testament writings in one volume, and the first written comments on those writings, were made by early skeptical critics. And, too, studies in early church history, Jewish and Christian; studies in Oriental languages; travels and excavations in Africa, Asia, and Southern Europe, prosecuted by rationalists, as well as by Christian believers, have been of invaluable service in Bible study.

One should welcome truth whoever may be the bringer of it.

But having said this, a false impression would be likely to follow if nothing more were said. For while higher criticism may be such as to deserve hearty commendation, in other instances it may deserve nothing better than reprobation. That is, when its purpose is to observe things with propriety and justice; when it is in search for facts upon which to base its conclusions; and when it aims to make the world better, then higher criticism among Christians, as well as among other people, should not only have a hearing, but be thanked for service rendered.

But when its aim is destructive; when it

is in search for whatever may work against the integrity and credibility of the Bible rather than for evidence of its truthfulness; when its animus is like that of Jehoiakim who cut with his pen-knife and burned on the hearth the sacred roll because he did not approve of what was written, then, before accepting the conclusions of higher critics, one should demand credentials. And the question, with plenty of emphasis, should be asked: What do you critics know more than others about the matters in dispute?

It is, therefore, to be kept in mind that our protest is not against criticism, but against a misleading criticism and bad critics; not against scholarly investigation, but against scholastic assumption and conceit.

An additional word as to the apparent, if not real, difference between destructive and constructive higher critics may not be out of place; though we ought first, perhaps, to say that there is a class of considerable size claiming a midway attitude; "moderately conservative" is an expression employed, a term that as yet means nothing. Indeed, we have been waiting in vain for months to have some American scholar define this hybrid species of higher criticism.

But in the meantime we shall continue to say that the destructive critic (and nearly all so called higher critics are of this class) seems intent all the while and for all he is worth on finding something antagonistic to the orthodox faith; and his tears are few when successful in his effort. The conservative critic, on the other hand, searches with equal zest for evidence in support of the primitive Christian faith, and is rejoiced when confirmatory evidence is discovered.

The higher critic of the radical sort is intent on expurgating from the Bible everything that claims to be supernatural, tries to rationalize everything he cannot expurgate, and seems to take undisguised pleasure in pointing out as many new difficulties as possible and in multiplying and magnifying existing ones to the fullest extent.

The conservative critic, on the other hand, while not blind to difficulties in Bible revelation and in the Christian faith, yet patiently sets himself to the task of solving them, having, however, an abiding conviction, that, when all the facts are in and when the Bible is correctly interpreted, there will be found no conflict between its historic records and those excavated from the ruins of the Old World; no conflict between its teachings and those of natural science; no conflict between its teachings and those of the world's highest ethics, philosophy and theology.

Such the difference between the two classes of higher critics, the destructive and constructive, in their study of the Bible and the Christian faith.

There is still another matter to which attention should be called, having to do with both the radical and mongrel types of higher criticism: it is their uniform insistence that either "the simple sense," the "human reason," or "modern scholarship" must determine the meaning of Bible revelation.

The trouble, however, with the "simple sense" is, that it is one thing today and another tomorrow, and may be at an immense remove from the final "simple sense" reached when all the facts are in.

And so as to "human reason;" it can assume no substantial authority until it is shown to be a finished product, or until there is a pretty general agreement among thinking people. But as a matter of fact up to the present time "human reason" varies with every new discovery and with the constantly changing attitude of the

human mind and heart. It had one set of conclusions yesterday, but has another today, and what will be tomorrow no one can tell. The "human reason" of one says, this is true; the "human reason" of another says something else is true. In such a chaos it is folly to call upon "human reason" to be the final arbiter as to the teachings and value of the Sacred Scriptures.

And, too, "modern scholarship" has no less serious drawbacks, for it may be modern today and antiquated tomorrow. Every few years the world's scientific societies vote down conclusions that a decade earlier had been established as irrefutable by the "modern scholarship" of that day. The spade of the explorer in Egypt and Babylon, in Crete and Syria, has not only opened a world of new, unexpected and corroborating information on Bible subjects, but has buried out of sight a surprising amount of what twenty-five years ago was bedecked with the glittering robes of "modern scholarship." And, as a matter of fact, "modern scholarship" is at present so much divided on exegetical and theological subjects that no well-informed man would think of making it, on theological questions, anything like a final court of appeal.

The fact is, that the best informed scholars in Germany and England and America are not with either the higher or the mongrel type of criticism, but are contending for primitive orthodoxy. What sense is there, therefore, in talking about the "drift of modern scholarship?"

We close this article with a quotation from one of the brainiest men in the British Empire, Sir Robert Anderson, who entered this field of theological controversy because disgusted with the baseless assumptions and fallacious reasoning of the higher critics of Great Britain and because of the peril, unless arrested, that he believes is threatening the English people:

"But, it will be said, higher criticism has decided that the books of the Pentateuch are priestly forgeries of the Exilic age. Yes, this is the verdict of the 'higher criticism,' in inverted commas—the sham criticism of the German skeptical crusade against the Bible, which is now fathered by so many English scholars, professors, and theologians of inferior rank. I say this because not a single English theologian of the first rank has identified himself with the movement.

"My quarrel with higher criticism is not because it is criticism; for, instead of being what it claims to be, it is criticism of a spurious type. Nor is my treatment of the critics due to a want of deference to scholarship. That which gives them such commanding influence on the public mind is not their scholarship, but the vantage-ground they occupy as professors in Christian universities or colleges and as ministers of Christian churches. Their power to attack the Bible is mainly due to positions they have gained by giving solemn pledges that they would defend the Bible. They accept the Christian's creed while they destroy the foundations on which it rests, posing meanwhile as persons of superior enlightenment and intelligence. In no other sphere would such trifling be tolerated. If only these men could be 'got into court,' and subjected to cross examination, they would lose not only their case, but their reputation.

"Let no one be browbeaten out of one's belief by these attacks upon Holy Scripture. The critics represent, indeed, that the scholarship of Christendom is with them. But the claim is absolutely unfounded. Their apparent pre-eminence is due largely to their being adepts in the art of what the Americans call 'log rolling.' They are 'a mutual admiration society.' No one of them can raise a cry but that the whole party responds. And then the secular press joins in.

"I press the question, then: Are the critics right? It is indeed a question of tremendous urgency. No man can afford to ignore it, and



no Christian can refuse to take sides upon it. If they are right, they have earned our gratitude by relieving us from the incubus of error by which the teaching of Christ has deluded His people for nineteen centuries. If they are wrong, the reproach they cast on Him must rebound with crushing force upon themselves; and no 'mere courtesies' of controversy, no mistaken views of Christian charity, can be allowed to check the expression of our reprobation.

"If the 'higher critics' are right, let them be hailed as benefactors; if they are wrong, let them be branded as blasphemers."

## NORTHWEST IOWA

"CAMPBELL."

"IT isn't good for me to read the HERALD," said the mistress of the manse, whose overtaxed nerves enforce a life of retirement and quietude for a season, as she arose from her weekly survey of ZION'S HERALD. "It makes me want to go and do something." This spontaneous expression was an unpurposed testimony to the constant prophetic elements of your excellent periodical, making it an indispensable article of furnishing for one household.

Consonant with the spirit and worldwide vision of the church, two dominant notes were struck at our last Annual Conference, and have been maintained throughout the year.

### Evangelism

One district, the Algona, inaugurated an original policy for this territory, with most gratifying results. This is the new departure: The presiding elder, Rev. O. K. Maynard, A. M., with the counsel of his pastors, requested that a brother pastor, having the spirit and gifts for evangelism, be set apart and appointed as district missionary. This phraseology is the writer's. It describes the policy carried out, not the specific action of the Conference and Bishop; that was regular. This brother, with his leader of song, has been passing from charge to charge under the direction of the presiding elder. Ten days to three weeks' meetings were held in a place. Free-will offerings, taken by the evangelist himself, at the close of each series, have satisfactorily met the financial end. Results: Churches have been greatly awakened, and more than 1,200 souls have sought salvation. The tent-campaigns for the summer are just begun.

Rev. Frank Mathis, the leader called of God and appointed by the church to this movement, has been proven to be a "skilled workman." A modest, retiring brother, without fads or fancies, he preaches a full-orbed Christianity. He is himself perfectly transparent, and has the power of making the truth clear. Perhaps there is some relation between the two. Is not the one a necessary antecedent of the other? Anyway, Mathis convinces the intellect and moves the will. He has judgment, imagination, emotion, humanity—knows God, and what is in man. The sanity of his leadership is perhaps best in evidence from the fact that a large proportion of the converts have been among young men and heads of families. Very many who have been studying the progress of this revival campaign are wont to observe that the district missionary is one hopeful method of meeting the evangelistic necessities of our age.

### Conference Camp-meeting

A flare of trumpets and the appointment of a commission promised a central camp-meeting which would awaken the old-time revival under new conditions. Materially things were right. Storm Lake, with its

excellent pavilion, for centrality and accommodations could not be improved upon. Special days and Epworth League conventions were consolidated with the meetings. Bishop Berry was there. Dr. T. S. Henderson, executive secretary of the Evangelistic Commission, was called in. He was at his best. His addresses and plans were truly great and prophetic—inspirational. But the preachers were not there; the people did not pitch their tents. The attendance of those hoped for was comparatively meagre, and the good accomplished far short of the most modest estimates. The only plausible explanation is, not bad hearts nor unwilling minds, but the practical difficulties hindering the attendance of ministers and laymen. By the by, we will all have better read the age in which we live.

That other note was, is, and ever shall be,

### Missions

The central convention idea had proved so popular and profitable that another was projected for this year. Fort Dodge was the elect city. The Upper Iowa Conference was given a birth. A great enthusiastic gathering it was—one of the best of that notable series in the middle West. Already its impress is being felt in saner methods of missionary instruction and increased offerings. A question: Has not the mass missionary convention served its best day, that is, as conducted by the Open Door Emergency Commission? There were many expressions that this would be the last for us. Something or other must be substituted. This is but a suggestion to the



REV. FRANK MATHIS

"powers" and the projectors of new things.

### Our College

Morningside College is continuing its glorious rise. While President Lewis has been laying its claims upon the hearts of men of wealth, a devoted corps of professors and instructors and a loyal army of alumni and students are commending the school, and commanding the attention of our aspiring youth. The year just closed has seen great material achievements—\$200,000 added to the endowment (\$50,000 from Mr. Carnegie, \$150,000 from other sources). This gift from the great philanthropist—larger than he has bestowed upon any other single college for endowment—is a handsome tribute to the needs and claims of Morningside.

Its personnel has been greatly strengthened by two late acquisitions: Rev. Walter Torbet, late of Ohio, a successful pastor, a man of strong personality and business sagacity, as evidenced by his laurels as church builder during a four years'

pastorate at Sac City, has been made secretary and field representative. Miss M. Gay Dolliver, sister of Senator Dolliver, is elected dean of women. A palatial residence adjoining the campus has been secured and transformed into a commodious ladies' dormitory. In this Miss Dolliver will have abundant opportunity to carry on that distinctive social culture which is the glory of the small Christian college. A larger student body is one of the immediate and imperative demands. The year past there were 648 students registered. Splendid record! Yet present equipments will care for 800 easily. A successful summer term is now in session.

Thinking of the church engaged in education, what is to be compared with the

### Sunday school?

Methodism has a host of more than 26,000 Sunday-school scholars within this the least populous one-fourth of the State of Iowa. There is no more neglected group than just these and others like them accessible to religious education. Our endeavors and successes in adult evangelism have blinded our eyes to the view-points of such apostles of a better era as Professors Rishell, Coe, Starbuck, Stanley Hall, J. M. Baldwin, and many others who lately have become workers on behalf of the young. The leaven is working. Our church leaders are more than ever beginning to adequately appreciate the profit in providing for and working the Sunday-school. Nothing in current church life is more promising and encouraging than this.

### Supplies

The Methodist Episcopal Church may justly feel a sense of importance in this respect. The quantity, the quality, and the range of literary and educational supplies now being issued for our Sunday-school people by that prince among the leaders of religious education, Dr. J. T. McFarland, and the corps of high minded helpers he has associated with him, are the very best and completest, because of their elevation, vision and usability. The Hawkeye State has a special interest in Dr. McFarland. He began his ministry here. The writer vividly remembers when the Doctor was his pastor. It was during the impressionable period of childhood. He was serving his first (then the Millersburg) circuit. The distinguished service he rendered in the Iowa Conference prophesied his eminent fitness for leadership in the church, and we bear the conviction of an increasing number of his admirers in saying that the hand of Providence is clearly seen in his selection as head of our Sunday-school forces at this juncture, when the church is awakening and becoming serious over the importance of religious education.

### Institutes

for teachers and workers in Bible schools have begun to grip church folks here in the Middle West. A promising beginning has been made in a school of this character which has just closed its sessions at Clear Lake, a beautiful place and an ideal resort for students in Christian work. For thirty years this place has supported a camp-meeting, which in an early day attained a great notoriety, but in later years has somewhat waned in interest. Its name seems destined to receive a new baptism by the institution of a Summer School for Sunday-school Workers and a Bible Conference. Projected by the State association, the school's corps of instructors was organized under the deanship of Dr. H. M. Hamill, of the Church South. With him were associated four eminently qualified and successful

ful workers: Mrs. Hamill, primary and junior; Mrs. Lamoreaux, Chicago, psychology; W. C. Pearce, Chicago, normal methods; Miss Burton, Chicago, blackboard and drawing. Representatives were present from eight States. Six hours each day for one week this company of faithful Sunday-school people applied themselves to their studies with unflagging interest. One hundred and fifty attendants returned to their homes to teach as they have never taught before.

The tide of enthusiasm ran so high that the institute was made permanent, and plans outlined for next year's meeting. Let this continue, and under its inspiration Clear Lake will have as fair a name for the States west of the Mississippi as has Winona, Ind., for those east of the "Father of Waters."

If Dr. Hamill were not so well known as a popular and efficient instructor in the Scriptures and the art of Sunday-school teaching, there would be a temptation to extend his fame. He is certainly a great master — without a living equal in the subjects he has specialized. Mrs. Lamoreaux' studies in the psychology of childhood and youth charmed, instructed, convinced. There ought to be a concerted action which would keep her traveling

among the churches, lecturing to parents and those engaged in Sunday school work, for she has the art of making plain the things of greatest import in the development of the child and adolescent.

We must pass along an appreciation of

Bishop Vincent.

Dr. Hamill, who knows — and, by the way, he was some time a member of our own church, and as delegate to the General Conference of 1900 had much to do with the formation of our semi-annual plan of Conference examinations — declared that practically everything progressive and important connected with the rise of the modern Sunday-school was a creation of, or came as a suggestion from, Dr. (now Bishop) Vincent, and that it was one of the greatest mistakes when episcopal robes were put upon him and he was taken from his natural sphere. This action we accept as a matter of ancient history, but it is gratifying to note that now, when he is released from the duties of a Bishop in our church, he is coming to his own. May it not be that, in the long future, Dr. John H. Vincent, the "Originator of the Modern Sunday-school," will be pre-eminent over "the Founder of the Chautauqua Movement," or "the Bishop?"

## BIBLICAL CRITICISM AND EVOLUTION THEORY

PROF. H. C. SHELDON, S. T. D.

CAN an attack upon the latter be utilized against the former? To speak more definitely, can an attack upon the theory of evolution, as current in modern science, be made to count effectually against the newer views of the Bible, as held by a very considerable percentage of reverent and evangelical scholars? — views which distinctly qualify the office of the Bible to teach science, admit therein a margin of errancy in connection with the progressive unfolding of an ideal standard, and pronounce it unnecessary to contend for the traditional view respecting the authorship of the Pentateuch and some other portions of Scripture. In our opinion, there can be but one answer, and that an emphatic negative. This is enjoined in the first place by the indisputable fact that biblical criticism of the type named does not depend in any vital sense upon the scientific theory of evolution. The relation between them may not indeed be one of absolute indifference. There is a possibility that the biblical student may be made a little more emphatic in his conception of the law of gradual progress in religious thought and life by his contemplation of the evolutionary process in the sphere of organic nature. But his inclination to the law in question is by no means rooted and grounded in that order of contemplation. He knows, if he has been occupied with careful research, that whatever science may say about the unfolding hierarchy of living organisms, humanity is likely to pass through many stages in working out any high and comprehensive ideal. He will be disposed, therefore, to accept readily any signs, imprinted upon the records, that the principle of progressive unfolding has been illustrated in the biblical religion, considering it antecedently probable that here also there was first disclosed the blade, then the ear, and then the full corn in the ear. He will have an adequate motive to proceed in this way simply as a student of humanity within the sphere of accredited history. In short, so far as the main issues of biblical criticism are concerned, there is not the slightest reason to suppose that they would be appreciably

affected by any fate which could befall the technical scientific theory of evolution. Even as respects the creation narrative, that theory might be put out of sight, and still the difficulties which confront the attempt to harmonize the letter of the biblical statements with scientific data would, for the most part, remain in undiminished force; and when it comes to such questions as the authorship of the Pentateuch, the unity of Isaiah, and the date of the Book of Daniel, who can imagine that they in any wise hinge on the ups and the downs of a technical theory of biological science? The plain truth is that, before the name of Charles Darwin was known to the world, both moderate and extreme types of biblical criticism had appeared, and facts had begun to be put in clear light which have compelled even cautious evangelical scholars to amend traditional theories. Historical demonstration joins, then, with the reason of the case in enforcing the conclusion that the newer criticism is not vitally dependent upon the destiny of the Darwinian or of any equivalent theory, and so is not at all likely to suffer defeat through an attack on such theory.

A supplementary ground for the same conclusion lies in the very slender prospect that evolution theory itself will be discomfited by the attacks. That theory does not appear to have any such feeble hold upon scientific conviction as to make probable a speedy collapse. Very considerable doubt may indeed have arisen as to the adequacy of the Darwinian exposition of the evolutionary process. But such a doubt does not necessarily imply any abatement of faith in the general conception of evolution. Valid evidence of defection from that conception on the part of professional scientists assumes very meagre proportions. This statement, it is true, may seem to cross the verdict of a recent essay which endeavors to assure the religious public of the progress of an extensive reaction, especially among German scientists, against evolution theory. But the essay has the misfortune to build in this relation very largely upon data that will not endure close inspection. In the most important section of the evidence which it brings forward in proof of the reaction in question, it mentions the names of six "talented scientists," namely Dennert, Goette, Paulsen of Berlin (presumably Friedrich Paulsen),

W. M. Wundt, Hoppe, and Rutmeyer (presumably Rütlimeyer). These are classed in common as men "who are advocates of evolution, but who lately have abandoned it." It is further said of Paulsen that, "among his other criticisms of evolution," he has sharply denounced the theory of Haeckel; and of Wundt it is remarked that he has penitently confessed that the writing of books in support of evolution was "the great crime of his youth that will take him all the rest of his life to expiate." Most of these statements are made ostensibly on the authority of Haeckel, who is further cited as putting forth a sweeping statement about the abandonment of the doctrine of evolution, and particularly of Darwinism, by the majority of modern investigators.

What Haeckel may have said we are obliged to leave very largely in question, in the absence of any hint as to where his remarkable words are recorded. That he could not have said what he is reputed to have said respecting Wundt, there is strong probable evidence. As for the other statements ascribed to him, if he made them in the given form, it can only be said that he has absurdly contradicted both himself and the facts.

What, then, are the facts respecting the attitude of these "talented scientists" toward evolution theory? Dennert has expressed his opposition to the Darwinian theory, as he interprets it, in a book entitled, "Von Sterbelager des Darwinismus" (1903); but in this very book he is at pains to show that Darwinism is one thing and evolution another, and that he has no thought of rejecting the latter. He quotes from Goette's statements in the *Umschau* the following words: "The doctrine of the derivation of species, or the evolution theory, which issued from Lamarck, but first through Darwin was made known within the widest circles, has since then won ever a broader and wider basis. On the contrary, Darwin's own teaching respecting the causes and the course of descent, which ought alone to be called Darwinism, has undoubtedly lost in respect and power to command conviction." Dennert adds: "This is precisely what we also maintain: establishment of the theory of evolution in general, continuous recession of Darwinism in particular" (p. 16). In a volume published in 1902 Goette uses language which implies, as does the citation made by Dennert, that he adheres to the general theory of evolution (*Lehrbuch der Zoologie*, pp. 18, 22, 107). Both of these men, it is to be observed, express not merely their personal faith in that theory, but also the conviction that it is being more and more thoroughly established by scientific research.

Professor Paulsen of Berlin must in like manner be excused from the charge of having recanted evolution theory, or of having assumed toward it the part of a hostile critic. What he has actually done is to criticize, not Haeckel the scientific evolutionist, but Haeckel the pseudo metaphysician, the scientist who has left his proper domain, and, in attempting a philosophy of the universe, has essayed a task for which he is utterly incompetent. To make it plain that he has no quarrel with Haeckel as a scientist pure and simple, he testifies: "I leave standing the conceptions of natural science to which Haeckel gives a basal position. I have nothing to offer against the evolutionary method of viewing nature. On the contrary, I am thoroughly convinced of its truth in principle and of its usefulness as a rule of investigation; I make also no exception in favor of man, and have no scruple about applying the evolutionary principle in psychology; on the contrary, I hold such application to be necessary and



fruitful" (*Philosophia Militans*, 1901, pp. 129, 130).

Wundt, it is true, is represented by Haeckel in his "Riddle of the Universe" as deploring the crime or sin of his youth (English translation, pp. 101, 102). But what was the teaching in the promulgation of which the sin of his youth consisted? Was it evolution doctrine? Haeckel says nothing of the sort in the given connection. The youthful sin of Wundt consisted in the advocacy of a materialistic monism, in which psychology was treated as a branch of physiology. And the new teaching, by which he hoped to atone in a measure for his youthful fault, consisted in the theory of psycho-physical parallelism — a theory which of course involves no necessary contradiction of the idea of evolution. Now, it is in no way probable that Wundt confessed to two entirely different orders of sins in his early teaching, or that Haeckel has taxed him in closely similar terms with two different revolutions in his teaching. Moreover, one of the latest handbooks of the history of philosophy represents Wundt as advocating a form of evolution doctrine ("Vorländer, *Geschichte der Philosophie*," 1903, II, 456). Accordingly the report about his penitent abandonment of evolution teaching must consent to bear the appearance of an apocryphal item.

Concerning Edm. Hoppe, we have ascertained that he does not favor evolution. We have not learned as much respecting Rühlmeyer. In the case of both we wait for proof that they have changed from *advocacy* to *repudiation* of evolution. Whatever may be the result at this point, the evidence for reaction, which is furnished by this group of "talented scientists," descends to a rather paltry sum.

That we have a case of Haeckel against Haeckel, if he really penned the alleged declaration respecting an extensive retreat from evolution teaching, must be evident to any one who has taken note of his explicit statements on the triumph of that teaching in scientific conviction — such statements, for instance, as are found in his "Monism" (1st edit., 1892, 8th edit., 1899) and in his "Last Link" (1898).

In another paragraph of the anti evolution essay seven scientists are mentioned as committed to belief in "special creation," and indeed as "recent recruits" to that belief, namely, Elmer, Gustav Wolf (presumably Gustav Wolff), De Vries, Hooeke (presumably Haacke), Von Wellstein, Fleischmann, and Reinke. Respecting Fleischmann it is in point to notice that his inclusion among advocates of special creation is distinctly an error. While he presents the singular example of a German scientist who has turned critic of evolutionary theory, complaining that it has been treated as a scientific induction, whereas it is only a philosophical speculation, he has not espoused the theory of special creation. At least in a book published in 1901 he formally declines to pronounce on the mode of the origin of animal life, holding himself strictly to an agnostic position ("Die Descendenztheorie," pp. 15, 35, 36). As for the remaining six in the list, we have relatively recent information — ranging from 1896 to 1905 — respecting all of them except Von Wellstein. Their writings, so far as we have been able to discover, put them on record as accepting the general theory of evolution. This is unequivocally true of Reinke, Elmer, and De Vries, and seems also to be beyond reasonable doubt in case of the others. Possibly the essayist did not mean to teach the contrary; but in that event it would have been prudent, not to say *obligatory*, to have stated as much. A staunch theory of evolution, as is well known, does not

necessarily exclude creative agency. Darwin himself was not intolerant of the supposition of a primary creation. In fact, Reinke appeals to the example of Darwin as affording a precedent for his own admission of creative agency ("Einleitung in die theoretische Biologie," p. 559).

The essay charges American professors with a discreditable ignoring of "the revolution of opinion in Germany." As to the discredit involved in the ignoring policy, the reader can safely be left to judge in the light of the given facts. But that the essay hits upon a historical truth at this point we should not dare to question. With substantial unanimity scientists in America — and elsewhere as well — decline to recognize any noteworthy revolt against evolution theory. They are as perfectly unconscious of an adverse landslide as was Professor Plate of Berlin when, in 1901, he penned this statement: "Whoever will look through any zoological periodical, native or foreign, for the last fifteen years, will find as good as no eminent opponent of evolution doctrine among professional scholars" ("Biologische Centralblatt," Vol. XXI., p. 170). An overwhelming majority of scientists will also subscribe to this declaration of an eminent American teacher: "There is no such thing as an anti-evolutionist party among biologists or geologists. If a man of acknowledged scholarship in either of these classes is an anti-evolutionist, it is nothing more than an individual eccentricity. Geologists and biologists are practically unanimous in the acceptance of some form of evolutionary theory" (Letter to the writer in 1905). The agreement between this testimony and the following words of Hugo de Vries is quite apparent: "Descent with modification is now universally accepted as the chief law of nature in the organic world" ("Species and Varieties, their Origin by Mutation," p. 4). The broad statements of Dennert and Goette, as cited above, may also be given a place in this connection.

Enough has been said, we think, to justify the conclusion that any attempt to defeat biblical criticism of the type here contemplated, through an attack on evolution theory, must be entirely futile. In general it is difficult to see why the theologian, as such, should disquiet himself over the scientific theory of evolution. What difference does it make to him whether man's body was made immediately from crude clay, or from clay selected and worked over by a long process? Even as respects man's soul, why should he be absolutely particular about the mode of its origination, so long as the great truth is firmly maintained that the human soul is the highest product of divine efficiency that is known to us in the world, and is dowered with attributes which fit it for immortal fellowship with its Maker? Of course, if evolution theory is taken out of its proper sphere and perverted into a God-denying and man-denying philosophy, then to fight against it is made obligatory upon the theologian by every precious interest of religion. But this is simply saying that he must contend against an abuse of evolution theory which is as gratuitous as it is noxious. In that holy contest he may comfort himself with the reflection that a noble company of scientists will find in their evolutionary creed no reason why they should not stand with him shoulder to shoulder.

It may not be quite superfluous to add that the writer has never been a champion of evolution theory. Throughout his theological career his attitude toward that theory has been one of serene neutrality. So far as the pulpit is concerned, his constant persuasion has been that it is much more salu-

tary to preach Jesus Christ and Him crucified than it is to fill up sermonic spaces either with onslaughts against evolution or with pleas in its behalf.

### Who Wants the Saloon in Maine?

STRIPPED of all pretences, the campaign now on in Maine is reduced to the question: Shall we legalize the saloon in Maine? It is upon this question that the voters of Maine are to pass in September. The claim that the people ought to be given an opportunity to vote upon a proposition contained in the Constitution of the State is but idle talk, for the opportunity is now at hand, and the people of Maine are to pass upon that very question, when they come to cast their votes in September. Arguments in favor of local option are idle, because it is local option which we have now. The State is the unit. The question before the people, naked and alone, is one of license and no license. Some of the Democratic politicians and organs are disposed to cover up the issue, others are more open and aboveboard, but the majority of the people will come to understand exactly what is to be settled, before the campaign closes, and their votes will be recorded accordingly. What will be the result? Can there be a question in the minds of any who are conversant with the moral character of the people of Maine? Does any one doubt what the verdict will be when the people register their will as to the continuance of the policy which has so long been in force, the policy which has so long been representative of the opinion of the voters of Maine, as regards the liquor traffic?

Who wants the saloon legalized in Maine? Who wants the liquor traffic to become a factor in all our State, county and municipal affairs? Who wants the rumsellers to set themselves up as bosses in ward, town, city and State management? Who wants the degrading influence of the saloon to offset the influence of the churches and schools of Maine? It is easier to tell who does not want it. No good citizen wants it. No man with a family of growing boys wants it. No one with the good of the community at heart wants it. No man with a business which the profits of the saloon would interfere with wants it. No man who loves his fellow-man wants it. No one who hopes for the welfare and happiness of the rising generation wants it. — *Portland Express*.

### A Street-Car Face

I often sit in a public conveyance or walk on a public thoroughfare, and think that one of the first questions many of my fellow travelers will have to answer at the bar of God, who made them in His own image, is: "Why did you look as you did? What right had you to wear that hard compression about the mouth, that fearful furrow between the eyes, those lines, deep-graven, that challenged all the passing world with the bitter question: 'What's the use?'" ... "I owe you something," said a man lately, to a woman to whom he had just been introduced. "I owe you a great deal. On one of the blackest days of my life you sat across from me in a street car, and there was something about you, I cannot say just what, that looked strong and serene and sweet, like the clear shining after rain; and by the time I was down town I had lost my black mood in watching you, and was ready to 'try again.' It was a long time ago, but your face is indelibly written, 'shine and all,' in my memory." — CLARA E. LAUGHLIN, in *Delineator*.

— I hold not with the pessimist that all things are ill, nor with the optimist that all things are well; all things are not ill and all things are not well, but all things shall be well, because this is God's world. — *Browning*.

## THE FAMILY DEPARTMENT

### A Thanksgiving

L. M. MONTGOMERY.

Father, I thank Thee that I saw tonight  
The moonrise on the sea ;  
I thank Thee for the blossoms frosty-white  
Outflowing on the lea ;  
I thank Thee for the silence consecrate  
In vast cathedral woods ;  
I thank Thee for the winds that soon and late  
Pipe in far solitudes.

I thank Thee for a word that came to me  
A friend's heart to express ;  
I thank Thee for an old grief grown to be  
A thing of helpfulness ;  
I thank Thee for the task that I must do  
Lacking in lavish ease,  
For a dear hope, for an ideal true —  
Father, all thanks for these !

### Thoughts for the Thoughtful

Selections from "The Duty of Imperial Thinking," by Dr. W. L. WATKINSON

If we feel the commandments pressing upon us heavily, it is a sign that the interior life needs uplifting and strengthening.

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The great thing is to take care that the times of our spiritual visitation do not exhaust themselves in cries, sobs, tears, and fruitless emotion, but that they are seized, economized, and perpetuated.

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Talking too much about our spiritual life may prove to its detriment. Testimony-bearing in the love-feast is a duty and joy, but it is easy to injure our deepest life by discussing it too freely and too frequently.

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Our future success in life depends far more on the faithful improvement of disappointing days, uncongenial circumstances, dreary tasks, and unfruitful strivings, than youth imagines. He who is faithful, diligent, and hopeful when life stretches around

"All dark and barren as a rainy sea,"

will bring his barque to the golden isles ; he who bravely ploughs the sand and casts his seed into the dull furrow shall find it at length a garden of vines, fig-trees, and pomegranates.

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Let us be willing to know the truth, to admit the light whatever it reveals, to follow the light wherever it leads. No matter how untuned the trumpet, let us obey its warning ; no matter how uncouth the gramophone, let us listen to its message ; no matter how humbling or painful the witness of mirror or barometer, let us cleanse ourselves from the blemish revealed by the one, and prepare ourselves for the storm foreshadowed by the other.

Dear is my friend, but my foe too  
Is friendly to my good ;  
My friend the thing shows I can do,  
My foe, the thing I should.

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Joyfulness is the best inspiration for obedience and service. "Serve the Lord with gladness ; come before His presence with singing." Only as we attain to gladness are duty, work, suffering, and sacrifice accomplished at their best. Leonardo da Vinci painted, they say, holding a lyre in one hand ; and everybody knows that he painted superbly. Holding a lyre in our hand, paths of duty bloom into paths of primroses ; holding a lyre in our hand, whatever work is done by the other hand is a masterpiece ; holding a lyre in our hand, the sacrifice is forgotten in the garlands ; holding a lyre in our hand, the

sponge dipped in vinegar changes to a honeycomb.

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Life may easily become much too easy. We heard the other day of a lady who, in mistaken compassion, cracked a cocoon so that the butterfly might the more easily escape ; but when the pampered creature emerged, it was sickly and colorless, and soon died. The painful effort of escape was essential to its strength and splendor. Through tribulations must we struggle into the higher life of the spirit. We love to review the treasures of the sun, the wealth of soft and lovely things ; let us remember the treasures of the snow, the noble, holy, and beautiful issues of sanctified hardship and sorrow.

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In celebrating the Feast of Tabernacles the Jews are required to make their booths sufficiently frail that the stars may be seen through them ; thus through the rents of the body and the dislocations of circumstance are we kept face to face with the claims and hopes of a higher world, and the fragile booth in which we painfully dwell is a safer refuge than the walls of iron and gates of brass of a carnal security. The humbled, bruised soul is far from conceits and presumption. There is a temper of bravado, a jingoism of life, of which we may well stand in fear ; but the habitual sense of our own nothingness before God, and of our entire dependence on His grace, is a state of salvation, a presage of full and final victory.

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The roses of the summer may entice those who have not known the fadeless amaranth ; broken cisterns charm the thirsty who have not tasted the upper springs ; rifted lutes are sweet to ears ignorant of celestial music ; and the pedlar's toys of human pride are alluring to those who have not grasped the jewels of spiritual proprietorship and dominion. We are safe from the world only as we transcend it. We must all be Dantes, familiar with the holy laws, the far-off horizons, the solemn imagery of the eternal world, if we are to estimate aright the interests, relationships, pleasures, and sufferings of this present life.

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The glorious army of martyrs felt the power of Christ's resurrection, and found in it the secret of their triumph. Through the Christian centuries that empty grave has been the window into heaven. And if any one would understand what the resurrection of our Lord means today to the great host of dying men, let him visit the cemetery, and thousands of epitaphs testify

that the sleepers sleep in peace because that empty grave throws the sweet light of hope on their resting place. The hope of immortality is an instinct of the race ; it is the vivifier of life ; it reconciles us to the dust and ashes which end all human glory, and its supreme proof and symbol is the empty grave of Jesus Christ.

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In South America and elsewhere are mountain ranges distinguished by extraordinary coloring. If an immense quantity of scarlet, vermilion, and yellow ochre paint were made to gush over the rocks, it could not produce a more brilliant depth of coloring than nature has spontaneously created. They are known as "The Painted Rocks," because they are decorated by reds, purples, greens, and yellows in marvelous mixtures. But these mountains have nothing except their brilliant coloration. Scarcely a lichen or moss grows on their surface, and the precious metals are never found in them. This curious aspect of nature is exactly representative of many of the evil things, places, and practices which abound in human society and life, they are seductive to the imagination, whilst utterly worthless and disappointing. Carmel with its flowers, Lebanon with its cedars, or Hermon with its snows, is gloomy and disappointing compared with the gaudy hues of the glowing slopes up which the devil lures his victims. "The dark mountains" of obvious and cruel evil are less dangerous than these mounts of satanic transfiguration. We shall be led into the right path if we are perfectly sincere and serious, vigilant and willing to make every sacrifice that truth may require at our hands. The Spirit of God waits to teach, guide, and save us — to give us real gems set in pure gold, to bring us into green pastures which have no precipices. Are we willing to follow the royal path ?

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The tortuous path of Israel was prescribed out of a tender regard for its safety, and the same wise loving kindness determines the involutions, tangents, and circumnavigations of our pilgrimage. We are conducted "round about" in order to escape hills that are too steep, currents that are too strong, ordeals that are too bitter. "He knoweth our frame, He remembereth that we are dust."

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In these days of feverishness and haste, our eye is too much on the clock. Rae, writing of "The White Sea Peninsula," alleges that in all the hundreds of Russian peasants' huts, cottages, and houses that he visited every one had a clock, yet he saw only one going. Wise people ! It is well to remember that we are children of time ; but the agitation and tension of watching the clock are not good for us in any sense, least of all in relation to spiritual things. Let us do our duty, and do it with confidence. When the Duke of Wellington saw a painting of Waterloo which represented him sitting on horseback with a watch in his hand anxiously scanning the hour, the great soldier ridiculed the picture, declared the posture false, and told the artist to paint the watch out. No battle is won with a watch in our palm. The victory over our own nature, the victory that overcometh the world, is gained in patient faith and endeavor. The victory of Christ, and the setting up of His kingdom over all the earth, will be achieved, not as against time, but in quietness and confidence.



## AUGUST

N. A. M. ROE.

"I WISH August had been left out of the calendar. It is hot, sultry, breathless, and generally uncomfortable. The wind is too tired to blow, and even the rain is dried up along with everything else."

Elsie Dane threw herself upon the couch, with one arm over her head, the other dangling off the edge, one foot half-way, the other two-thirds on the broad, cushioned seat, while she illustrated her remark by fairly gasping for air.

Mrs. Dane sat by the window sewing. She looked cool, and she was smiling. I think she hid herself when she didn't want to smile, or perhaps she had practiced smiling so long that she couldn't help it. She pinned on a square patch, turned it in, felled it round with No. 50 thread, and then turned the work and did it neatly on the right side. The work itself was white, and the window was under the shadow of a cherry tree in whose tall top a big robin began every morning to sing his loudest just after the town clock struck three, and kept it up till he thought it was breakfast time.

"We might discuss the question: Decided, that August should have been left out of the calendar."

"Humph! If you take the negative, you will convince the audience that we should have had two months by that name and with the same horrible characteristics," and Elsie pushed the sofa pillow to the floor, announcing with emphasis that it was "too smothering."

"What is the date?"

"August 7."

"What was your quotation for today?"

"Tart words make no friends; a spoonful of honey will catch more flies than a gallon of vinegar."

The cool, quiet room was having its effect on Elsie, but she wanted to keep up her side of the argument, so she said: "I guess honey could be obtained in other months besides August; and then, you know as well as I that hot weather makes folks more than ready to speak tart words. Now I have you," with a tone of victory.

Mrs. Dane laughed heartily. "I will put one for the affirmative. The point is well made. I wonder who likes Scott's novels?"

"You always say, when things go wrong, change the subject just as quickly as possible. Going to give up the debate?"

"No, indeed. Scott was born in August."

She waited a moment for Elsie to realize all that the omission of that birthday would mean.

"His birthday in September instead, that's all."

"Ah! but it is August, and all that goes with it under discussion. I will give you several names that make this month famous: Oliver Wendell Holmes, I think, heads the list of Americans; then R. H. Dana, with a different style of work; Robert Herrick, too, with his 'Violets'—why, I would endure the few days of August for 'Violets' the rest of the year. When it is hot and dry, go and read

Robert Southey's 'Lodore.' Perhaps you like more solid names; then take John Dryden"—

"Yes, indeed, I'll take that. Half the name is dry—that is just right. Leave August out so far as Dryden is concerned."

Again Mrs. Dane laughed, and again she started on the long list of noted men whose birthdays come in August, including Shelley and Fénelon. "And what all these have written fits their birth month to a certain extent. 'To a Skylark'—can you find anything more beautiful? Goethe's 'Fisher'—"

"If August had been left out, one man would have lived longer. The mermaid wouldn't have enchanted him. I mean the Fisher."

"I think we must keep August because of the birthdays that come with it. I score one for my side. Now let us look for the flowers that belong to these days. Mrs. Deland called me in to see her cactus, and there it was, the ends, nine or ten inches long, hanging over the sides of the pot, and the brilliant red blossoms—beautiful, beautiful! She lies there and watches the buds open one after the other all the month."

"Red blossoms! Always pack everything red away in the summer, and so keep some of the fire out of sight."

"How about the pond lilies in their cool, quiet nooks?"

"They come before August."

"But they last through August. Well, we'll let that go; but now more people take vacations in August than any other time in the year. The shore, the mountains, the lakes, the country, the woods—O Elsie, what blessings come with August! They are to take Mollie Bent to the shore tomorrow, and are hoping so much from the strengthening salt air. Vacation is coming a little earlier, and she is rejoicing at the thought of returning vigor. How many look forward to rest in August! How many picnics and excursions come at this time! You complain of the dryness, but would you dare to lie on the bare ground to take a nap if the ground was not dry? Suppose it rains out of doors, would you enjoy a picnic dinner in the house as well?"

"Some years we have wet days, regular dog days—wet and mussy and sticky, twice as bad as if dry. Then I'd have it left out, surely," said Elsie.

"Our vacation at Aunt Ann's is set for the last weeks in August. Want to leave that out?"

"No-o-o," was the hesitating answer.

"I'm afraid we should miss August if we dropped it."

"Isn't there a great deal of distress among the poor?—sickness, stifling rooms, and everything of that kind?"

"In hot weather they need not buy coal. I am not sure but that the poor are glad when August comes, for I know the suffering is intense in the colder months. I have not the statistics, but even with all conveniences I can keep more comfortable in August than in January. There, I have finished that patch."

"We haven't finished August. It is going right on."

"Suppose you take my side of the question, and see if you cannot find enough good things to make you want to

keep the month just because of the pleasure it brings."

Worcester, Mass.

## THE TIDES

From the vast, ever plentiful sea,  
Impelled by the heavenly host,  
Fresh, ever-flowing, resistless in power,  
Summer and winter, true to the hour,  
Come the tides with their gifts for the coast.

When the dark's at the flush of the dawn  
And the tide mirrors day's rosy birth,  
Dimpling and sparkling it dances along,  
Laving the shores like a heavenly song  
That cheers the sad hearts of the earth.

When the sun in the pride of his strength  
Pours his quivering glories abroad,  
Drying the grasses, stiffening the reeds  
To the fens, like a generous supply for all needs,  
In swings the tide, fresh from God.

When evening bends low o'er the sea  
And the clouds kiss the ripples good-night,  
In steals the tide over quicksand and shoal  
Softly, like peace to a penitent soul,  
When God blots a sin from His sight.

When the stately star-companies sail  
The violet hollow of space—  
Distant, like saints lost to mortals below—  
Then through the dark earth-ways the tide currents flow  
Full of stars—the fresh tokens of grace.

When the gale howls a dirge in the dark  
And the thundering surf shakes the land,  
In foams the tide like a besom of wrath,  
Wreckage and terrible death in its path,  
And yet—it is held in His hand.

At the dawn, at the noon, at the dusk,  
In the calm, in the storm, what avail  
Tears for the night or fears for the day?  
Deep though the guilt stains and devious the way,  
The flood-tides of God cannot fail.

— HENRY TURNER BAILEY, in *Congregationalist*.

## A FLOWER CONVENTION

HELEN M. RICHARDSON.

"IT really seems as if my summer dress never would be finished," sighed Lady Steeplebush. "I've been promised a lovely pink dress by August, and here it is, the last of July, and it is only about half done."

"It is just the same way with me," joined in Miss Silver-rod. "My dress is to be a delicate greenish yellow, beautifully fringed. I don't think I like unfinished dresses."

"My dress is to be white," chimed in Meadowsweet. "Sister Hardhack, or Steeplebush, as she chooses to be called, and I look almost like twins when we are dressed up on an August afternoon—only her dress is pink, and mine is white."

"I haven't much to complain of," boasted Silver-rod's light-hearted sister, Golden-rod. "I seem to be having something new all the time. Although I may be more brilliantly arrayed in the autumn, I seem to be admired at almost every stage of my toilet." And as she spoke she flaunted her gorgeous yellow plumes about in a very coquettish manner.

"I have no complaint to offer, either," declared regal Joe-Pye-weed; "for when my pink dress is at last finished, my fragrance gives as much satisfaction as does my apparel."

Then from the corn-field near by floated up the voice of Lady Corn Cockle: "Although my beauty is fleeting, it is

somewhat unusual, and I am contented to share with Painted Cup the honors of the fields and meadows in the early summer days. We are both modest flowers, and satisfied with a short season of beauty. Painted Cup is in her glory in June; and when her brightness begins to fade, I don my modest dress of blue and green. I never could understand how Painted Cup came by her name, for she does not at all resemble a cup. I heard a lady who was passing through the meadow one day when she was at her brightest declare that she was more like a flame than a cup."

The little lady had scarcely ceased speaking when there came a low, sweet voice from the roadside:

"I am as well dressed as ever I shall be," the voice affirmed. "A lady who was walking along the road, the other day, exclaimed as she stooped to examine me: 'That plant looks much better than it feels!' I cannot understand how I happened to be called bedstraw; I am neither like a bed nor like straw. This lady said that I stuck closer than a tick, although she didn't mention anything about a bed-tick."

"Still, you can be forgiven much by reason of your delicate beauty," consoled Lady Corn Cockle, as a passing breeze blew her stiff green leaves about her blue bonnet. "Our other flower sisters, also, who have been complaining about their tardy dresses should remember that Mother Nature cannot get all our wardrobes ready at the same time. Those that are well dressed the first of the season haven't much beauty to flaunt when we are in our glory. The violets and the daisies are very shabby by this time."

"I think I am highly favored," spoke up another meadow voice. Dandelion's head was aglow, and had been so for weeks; and yet here she was, as trim as ever, peeping brightly at her flower sisters from among the sheltering grass-blades.

"Yes, Sister Dandelion, you are indeed the darling of the meadow. But not one of us envies you your durable wardrobe; for if Mother Nature had not been so kind to you, many of us would often lose heart waiting for a bit of brightness to come to us. Yet all the time we are standing, little unnoticed buds amid our green leaves, waiting for the sun and the rain to do their work, there you are, nodding your bright head at us, as much as to say: 'Keep on growing, dears. By and by you will outlive me!' And again, after our brief glory has faded, you are still there, cheery little Dandelion, and you keep on nodding your head in the same encouraging way, which we translate thus: 'Never mind, sisters! You have had your day, and it was a bright one! I will keep the meadow sunny, now, while you rest.'"

This was a long speech for a modest flower to make. Dandelion had listened attentively; and when Lady Corn Cockle at last paused, she drooped her yellow head pensively, as she breathed forth: "And I had thought that I was nothing but a common dandelion that had to flaunt ragged yellow leaves from May to November!"

Then a voice seemed to come to her from an unseen Presence: "Your mis-

sion, little flower, is to shed brightness in lowly places. That is why I have clothed you with beauty all through the summer. To be an inspiration to others one must constantly diffuse sunshine."

And all the listening flower children nodded their heads in wise assent.

Waltham, Mass.

### THE SONGS YOU SING

"Whatever the weather may be," says he—

"Whatever the weather may be,  
It's the songs ye sing, an' the smiles ye wear,

That's a-makin' the sun shine every-where;

An' the world of gloom is a world of glee,  
Wid the bird in the bush, an' the bud in the tree,

An' the fruit on the stem o' the bough," says he.

"Whatever the weather may be," says he—

"Whatever the weather may be!"

— James Whitcomb Riley.

### Painless Extraction

THE pastor, who was calling upon a member of his congregation, asked the name of the sprightly little daughter whose winning ways had attracted his attention. "We call her Elia," said the little girl's mother. "That is a good name, Mrs. Donley," remarked the minister. "It has been made classic by Charles Lamb." "Well, to tell the truth," explained Mrs. Donley, "her name is Cornelia, but it's easier to call her Elia." "I see," he re-

joined. "And she probably likes it better. It is a painless extraction of a Corn." — *Youth's Companion*.

### The Wrong One

A YOUNG man had been calling now and then on a young lady, when one night, as he sat in the parlor waiting for her to come down, her mother entered the room instead, and asked him in a very grave, stern way what his intentions were.

He turned very red, and was about to stammer some incoherent reply, when suddenly the young lady called down from the head of the stairs:

"Mamma, mamma, that is not the one." — *Ladies' Home Journal*.

### Wouldn't Do

AT a boarding house in Washington last summer the boarders were complaining of the oppressive weather.

"Oh, how I wish we could pitch some tents in a shady nook," one of the girls exclaimed.

"Why do you want tents?" asked the wit of the house.

"Why, so we could get under them and be away from the heat," replied the girl.

"But," said the wit, "that would do no good, for the heat, you know, is intense." — *Lippincott's*.

### The Peril of It

A LADY at whose house Leigh Hunt was dining solicitously said to him at dessert:

"Don't you ever venture on an orange?"

"I should be delighted to do so, my dear madam," the poet replied, "but I'm so afraid I should tumble off." — *Youth's Companion*.

## The Girl That Wasn't Wanted

KATE UPSON CLARK.

### CHAPTER VII

#### Hens, Beetles, and a Scare

THE next morning, Mrs. Curry heard voices at her window, while she was dressing herself and Val. Listening a moment, she could tell that they belonged to Marianna and Max, who were already good comrades. Max was dilating on the beauties of his hens. It was astonishing to Marianna to see how much the boy really knew.

"This one's my only Plymouth Rock, you know," he was saying. "She's splendid to bring up chicks, but she isn't so good a layer as that big Wyandotte there. She's a dandy—lays every day as regular as a clock. It don't seem as if she could keep on that way all summer, but we've been here five weeks now, and she ain't skipped more'n three or four days since we come."

As Robert had not appeared, Max was presenting his views in the first words which occurred to him, without regard to that precision which his conscientious brother required.

"She lays quick, too," went on this young observer, who had gained more science from his hens than from his birds. "It don't ever take her more'n fifteen minutes to lay her egg. I often see her go on her nest and then I hang 'round an' wait for her to come off. It ain't ever more'n fifteen minutes, 'cause I run in an' look at the clock. Some of 'em dawdle awfully. It takes that old yellow biddy there an hour or more to lay her egg, an' when she's done with it, 'taint anything but a kinder banty egg, 's you might say. She lays the littlest eggs you ever saw for such a big

hen; an' to think she takes such an awful time to do it! Why, one day I waited an' waited, sitting out on the stone wall there, Charcoal an' me, an' mother came out to see where I was, an' Charcoal an' me was both of us fast asleep!"

Max giggled a full minute and Marianna joined in.

"This is my Corn Barrel Hen," he went on presently. "She's a mixed breed, and cross as cross. My! you jest oughter see how cross she is! But you'll prob'ly see her fightin' 'most any time, if you keep on the watch. She fights most of the time when she isn't eatin'. I have all I can do to keep her from peckin' out the other chicks' eyes."

Max sighed with a sense of his responsibilities.

"I call her the Corn Barrel Hen," he explained, "because she is forever perchin' on the edge of the corn barrel. She thinks some day I'll leave the top off; but she ain't caught me yet. These are my new little chicks," as a troop of fuzzy little yellow balls came fluttering by. "I hatched 'em myself. I mean, I stood right by an' saw 'em come out of their shells, an' everything. I didn't stop, hardly, to eat a thing all that day."

"Max!" cried Robert, unexpectedly thrusting his head out of an upper window. "I've told and told you that you mustn't say 'ain't' and 'hain't.' And you mustn't say 'didn't hardly.' Now I mean it. You just mustn't."

"Oh, my!" laughed the good-natured



little boy. "I didn't know you was up there. I wasn't being a mite careful."

"You was!" There's another!" groaned Robert, while Marianna laughed uncontrollably. She had never happened to encounter a boy so particular about language as Robert was.

"Well, maybe after breakfast I can talk better grammar," chirped Max, cheerfully.

Robert drew in his head and slammed down the window, while Max went on describing his hens to Marianna.

"I scold 'em an' scold 'em," he told her, earnestly. "An' then again, if they've been good, I praise 'em an' praise 'em. Mother says praisin' boys does 'em more good'n scoldin' 'em, but I can't see as it makes much difference with hens."

"Who comes here?" cried Marianna. "Good morning, Mr. Valentine Curry." The dear little boy, fresh and sweet from his bath, came smiling down the path, and nestled in Marianna's arms, while Max went on with his remarks.

"But I keep on talkin' to 'em," he said, virtuously. "Val an' I both talk to 'em. They understand what we say, too—lots of times they do. They roll up their eyes an' sorter growl sometimes, the queerest way you ever saw. Oh, here comes my tame hen! Val knows her name. Tell Marianna, Val."

"Her name is Wudge," said Val, soberly.

The staid hen by the name of Wudge came waddling up, evidently expecting something more substantial than kind words; and then waddled off again, when, after a moment, she saw that nothing more was coming.

"Why did you call her by that funny name?"

"Oh, I sorter thought she looked like that name," explained Max. "I am naming the others, as fast as I can think what they look like."

"I used to have hens in California," said Marianna, "out on the ranch; but I didn't name them, and I never thought they had so much character as you say, Max. I just fed them and got their eggs; but I never thought to study their individual natures as you do."

"Didn't you put kerosene on their roosts an' feed 'em oyster shells an' such things?" asked Max, reprovingly.

"Oh, yes! I took care of their bodies, but I never gave them credit for having minds and souls, as you do."

"Souls!" cried Max, warmly. "They've got souls as much as folks have. They would know as much, too, if they could only go to school. But some of 'em is brighter an' some of 'em stupider, like boys. They're jest as different! They ain't no two of 'em alike."

"Max!" shouted Robert, flying down the path, angrily. "I am going to have mother stop your going with the Mellows boy. You talk just exactly as he does. I never saw anything like it. Anybody would think you had been brought up with—with"—

"Californians!" broke in Marianna. She had puzzled over the boys' coolness toward her, and, though she saw that they were prejudiced against her partly because she was a girl, she had heard them speak slightly also of the West, and felt that they might also dislike her on account of her "Westernism."

A hint of reproach in her laughing tone brought the red to Robert's cheek. He began to realize that he and Kirk had been pretty rude to their gentle, merry cousin.

"Oh, Californians are all right," he stammered, lamely; and then they all went in to breakfast.

After breakfast there was a brisk game of croquet, in which Marianna's straight

shots and good planning won her and Max the game, against the two "big boys," much to Mrs. Curry's admiration.

Then Robert brought out a box of impaled beetles to show her.

"You asked to see those which I had mounted, Marianna," he said politely. In fact, Marianna had begged this favor two or three weeks ago. She saw that the birds had been so engrossing that her request had been forgotten. Now she considered this little courtesy, and also Robert's embarrassment about the Californians, and she saw that he was trying, in awkward boy fashion, to apologize for his ill treatment of her.

They sat down together on the doorstep, and Robert was pleased enough to find that Marianna fully appreciated the neatness with which he had arranged his specimens and his fine classification.

"And do you know their names?" she cried, delightedly. "I had a lot of butterflies at home, but I didn't learn their names. It seemed too hard work."

"Oh, I don't mind it," said Robert, modestly. "If one is going into science he has got to make up his mind to learn a lot of hard things. Now this fellow here is a *Chauliognathus Pennsylvanicus*, and this is a *Macrodactylus Subspinosus*. This beauty is a *Chrysobothris Harrisii*—a splendid specimen—and these are the *Phyllodecta Vulgatissima*, *Galeruca Rufosanguinea*, *Coccinella Transversoguttata* and *Carymbites Hieroglyphicus*. You see, the longer the names generally, the smaller the beetles. This one is very rare, and my friend, Mr. B., the curator of the—Museum, wants it. If you happen to see one like this anywhere, do save it for me."

"I will. I'll get all I can for you," promised Marianna, warmly. "And I am going to learn the right name of every single one I find."

Robert was enchanted.

"I will give you one of my little homœopathic bottles for collecting," he said. "A good many of the children in the village have them, but they seldom bring in any but the commonest species."

"I presume I shall be just as bad," sighed Marianna, "but I think I can learn after a little."

"I am sure you will," agreed Robert, sincerely. He was beginning to think that this unwelcome cousin might, after all, be nearly as bright as a boy!

"I tumble them into this jar of alcohol until I get home," he continued. "I used to mount them up here, but these baggage smashers made my poor bugs into pi on the way home. I was just ready to cry."

"Oh, I don't believe you ever cry!"

"Well, I don't cry so often as some—Max, for example," laughed Robert.

"And Kirk never cries, I am sure. He is such a manly boy!"

At just this instant Kirk appeared in the doorway and caught his name.

"What's that?" he demanded, in not the pleasantest tone. "What are you saying about me?"

"We were just saying that you were a mighty nice boy, or words to that effect," explained Robert, with a chuckle.

Kirk glanced from one of them to the other. He evidently did not believe Robert. He had seen their two heads together in friendly chat over the beetles. He did not care much about beetles himself, and he imagined that Marianna was feigning an interest in them just to win over Robert. He truly believed that all girls were designing and insincere.

"I guess so!" he muttered, incredulously. "Well, I don't care what you say. I came in, Bob, to see if you wanted to come out and have a catch with Fred Houston and the Mellows boy and Max and me; but

you'd probably rather moon around over your bugs and talk good grammar with the girls—so never mind."

With these cutting remarks he turned and ran off as fast as he could.

"As soon as I can get these bugs put away, I'll punch his head!" cried Robert, wrathfully.

Marianna laughed afterward when she thought of the double meaning which might be placed upon her next words, as she pushed Robert away with: "Never mind them. I'll put them all away neatly"—and he started only too readily after his brother. It really looked as if she wished to hurry Kirk's punishment.

In point of fact, some very angry words passed between the two boys, when the breathless Robert overtook Kirk, on his way to the pasture which they used as a ball ground. In the course of this altercation Kirk alluded to Marianna as a "tom-boy" and a "cheat," and Robert warmly defended her.

After one has taken the position of a defender, one does not usually retreat. Robert, like most boys, really did want justice done, and he was beginning to see clearly that Marianna had not been treated on "the square." It was plain that she had won a friend in him already.

The next day Mr. Curry came up from the city. It was Saturday afternoon, and he had arranged to drive with Mrs. Curry and Val to a town about fifteen miles away, to spend Sunday with some old friends there.

It was nearly 2 o'clock before they were well started. Then Mr. Wellman set out for a distant lot where he was getting in some late hay. Adrian stayed behind to mend a rake in the barn. Mrs. Wellman, after seeing Idaline properly engaged in her afternoon duties, went over to a neighbor's to help her "tie a comfortable." Marianna, with her portfolio and her fountain pen, sat down on the doorstep to write letters. Max, with Charcoal in his arms, sought the hen yard. Robert and Kirk were wrestling and squabbling in the big hammock which swung from the butternut tree near the croquet ground.

"Come on," said Robert, at last, "raspberries are mostly gone, and blackberries are not ripe yet. I think we had better take Mr. Wellman's offer of seven cents an hour, and go up to the Parker lot and help him hay. He wants to get his haying done this afternoon."

"Oh, shoot the hay!" giggled Kirk, placing his heavily shod feet on top of his brother's head.

A scuffle ensued. Then Robert finally freed himself and ran up the hill toward the hay field.

"I've got to get a lot of insect pins and cork," he shouted back, "and every little seven cents helps."

Kirk went racing after him. Max watched them for a moment, and then remarked, gravely: "I guess I might as well have some more money for cattle show. Here, Marianna, you take Charcoal"—and he, too, hurried off toward the "Parker lot."

The noise of their voices gradually subsided in the distance. For a few moments Marianna petted the kitten. Then she resumed her writing. A sudden commotion in the barn made her look up, startled.

A moment later the boys heard a lively shrieking, and turned to see a pale faced girl rushing after them, her eyes blazing and her hair flying.

"Boys!" Marianna was calling at the top of her lungs. "Come quick! Max, you go and call Mr. Wellman! The barn is on fire!"

Continued next week

## THE SUNDAY SCHOOL

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## Lesson VIII --- August 19

## THE JUDGE, THE PHARISEE, AND THE PUBLICAN

LUKE 18:1-14

TIME. — Probably the spring of A. D. 30; a few weeks before the crucifixion.

PLACE. — Perea, on the way to Jerusalem.

HOME READINGS. — Monday (Aug. 13). — Luke 18:1-14. Tuesday — Mark 7:24-30. Wednesday — Isa. 1:10-18. Thursday — Isa. 58:1-8. Friday — Psa. 25:1-11. Saturday — Psa. 130. Sunday — Psa. 51:1-13.

GOLDEN TEXT. — "God be merciful to me a sinner." — Luke 18:13.

There is a story of a woman who obtained an audience with Napoleon on behalf of her brother, who had committed a serious military offense. The emperor assured her he would see that her brother had justice. "O sire," she exclaimed, "it is not justice for which I ask, but mercy!" And that is the only proper plea that can be presented to God by any man who is a sinner — and who is not a sinner? He who makes his appeal simply to God's justice is lost. God, certainly, under no circumstances, will deal unjustly with any one; but if nothing more than that were possible, the sinner must perish. If God cannot exercise mercy, hope is impossible. This is the problem of salvation, how God "might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). Mercy and justice are not contradictories; they are both attributes of a perfect God. But it has been much more difficult for the world to believe in the mercy of God than in His justice. And the deeper and more sensitive has been the consciousness of sin, the harder it has been to believe that God will forgive. Hence God has found it necessary to make special declarations and revelations of His mercy. And yet throughout the Bible the justice and the mercy of God are preserved in even balance. In forgiving, God does not annul law nor treat sin with lightness. Even while Moses on Sinai held the tables of the law in his hands God passed before him and "proclaimed the name of the Lord. . . . The Lord, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34:5-7). But the same gracious passage closes with one of the sternest declarations of the justice of God.

## The Meaning Made Plain

I. *The Widow and the Judge.* — (Verses 1-8). 1. And he spake a parable, which is recorded by Luke only. The preceding chapter should be carefully read, for the connection is close. The parables of this lesson are the only two which are explained before they are given. "This parable," says Matthew Henry, "has its key hanging at the door." To this end is added by the translators. Literally, "A parable unto them as to the need always to pray." Ought also to pray — constantly, perseveringly. Not to faint — not to weaken. Some of the rabbis taught that

"God must not be wearied with incessant prayer."

2. There was in a city a judge. — In the Orient a judge has no jury, no court of review, little law but his own judgment or whim, and full authority to enforce his own sentences. Which ["who"] feared not God, neither regarded ["and regarded not"] man — an utterly abandoned character, whose life reversed the two great commandments of love to God and to neighbor. Our Lord's words imply that such judges were not unfamiliar in "the general disorganization and corruption of justice which prevailed under the government of Galilee and Perea." (Contrast Jehoshaphat's advice to his judges, 2 Chron. 19:6, 7.)

3. There was a widow in that city; and she came [insert "oft"] unto him. — In the ancient East widows were proverbially defenseless. (Compare Exod. 22:22; Deut. 10:18; 27:19; Isa. 1:17, 23; Ezek. 22:7). Their need of special kindness is illustrated by Acts 6:1; 9:41. "Weakness appeals to a generous, noble nature, and is taken advantage of by an ignoble" (Bruce). Avenge me — "do me justice" (Revision margin).

4. He would not for a while — because of indifference. "And perhaps the law's delay was worse to her than the original wrong had been." But afterward he said within himself — said a shameless thing. It has been often observed that "the characters in Luke's parables are given to talking to themselves." Though I fear not God, nor regard man. — Here is an aggressive atheist and misanthropist; he is without reverence and callous to pity.

5. Yet because this widow troubleth me. — Only one thing can move this man, and that is the disturbance of his selfish ease. I will avenge her lest by her continual coming she weary me ["she wear me out by her continual coming"] — lest she *stun* me. The metaphor is taken from the boxers. Perhaps he really feared that her "importunity might culminate in personal violence."

6. And the Lord said, Hear what the unjust ["unrighteous"] judge saith. — Now comes the application. The difference between God and the judge is not that the judge delays and God does not. God delays also; the words of Jesus here show that He recognized this; but God's delay has a different cause and motive.

7. Shall not God avenge his own [omit "own"] elect? — His chosen ones. The emphasis is on God: if a reckless wretch like this judge does justice because of continual solicitation, how much more ready must the infinitely good and merciful God be to give His utmost salvation to all who diligently seek it — for He loves all His creatures in the tenderest manner. The phrase "elect," or "chosen," is not here a term of exclusion, but of endearment. Which cry day and night unto him ["that cry to him day and night"]. — To us this text brings up the persecution which the church endured when the whole world was against it, and when the silence of God was faith's severest trial. Bear long with them. — This is a difficult passage. The Revision renders literally, "is long-suffering over them;" while in the margin the American Revisers throw the sentence into the form of a question: "And is he slow to punish on their behalf?" From one cause the unjust judge delayed justice; for an utterly different reason God seems to delay — but justice shall be wrought.

8. I tell you ["I say unto you"] . . . avenge them speedily. — That which to human impatience appears tardy, God

sees to be in the very nick of time. (Compare Isa. 63:4; Psa. 9:12; Heb. 10:37; 2 Pet. 3:8.)

"Though the mills of God grind slowly, yet they grind exceeding small; Though with patience He stands waiting, with exactness grinds He all."

Nevertheless [English Revision, "Howbeit"] when the Son of man cometh, shall he find faith [margin, "the faith"] on the earth? — The question implies a negative answer; but precisely how it was understood by those who first heard it we cannot say. A coming day of doom, when the "Son of man" should be the Judge of all the earth, was a conception not altogether unfamiliar to our Lord's hearers. There was an age of revelation rather than of creed making; and spiritual truths transformed the lives of men who could not have defined or codified them. Probably nearly all our Lord's hearers expected the speedy coming of "the day of the Lord." (Compare James 5:8, 9.) The second clause of the question would be better translated, "Shall He find fidelity in this land?" Will there be found among men such earnest and persistent prayer and seeking of God that what has just been promised shall certainly be received? An admonitory suggestion in the form of a question (Curry).

II. *The Pharisee and the Publican* (Verses 9-14). — 9. And he spake ["also"] this parable, etc. — Luke 16:15; Phil. 3:4; 2 Cor. 1:9. Having taught earnestness and persistence in prayer, He would now teach humility. It is not certain, however, that these two parables were spoken at one time. The best of the Jews were peculiarly tempted to self-righteousness. "The ceremonial minutiae of the Levitic law engrossed their attention; they had become fetish-worshippers, with the writings of Moses and the traditions as their fetish; their scrupulosity about trifles fostered uncharitable pride" (Farrar). For descriptions of their spiritual attitude compare Prov. 30:12; Isa. 65:5. And despised others ["and set all others at naught"]. — No man can be a true Christian who does

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that, no matter how degraded the "others" may be.

10. Two men went up into the temple to pray. — They "went up," because the temple overlooked most of the city. Dwellers in and around Jerusalem generally worshiped once or twice a day, facing the altar in the inner inclosure, which could be seen from the Court of the Women, where these worshipers stood. A Pharisee — with a broad fringe on his garments, and his prayers and Scripture passages conspicuously fastened (in phylacteries) on his brow and shoulder. A publican — held in contempt and hated by all who saw him because of his occupation. Collectors of taxes have at best an unpopular task; but Jewish publicans were traitors.

11. The Pharisee stood. — Standing was the Jewish attitude of prayer; arms outspread, palms upturned, eyes raised. Prayed thus with himself. — This may mean that he prayed by himself because the touch of others might contaminate him, conspicuously alone in a characteristically "pharisaic" position; or, more probably, that his prayer, though verbally addressed to God, was in fact a soliloquy, and soared no higher than himself. It was no prayer anyhow, only a boast; "he asks for nothing, being thoroughly satisfied with things as they are." God, I thank thee that I am not as other men are ["as the rest of men"]. — This thanksgiving of the Pharisee, offered in the spirit of the publican, would be a model for us all. But only one who is a Pharisee at heart dare go into the presence of the God of Purity without confession of sin; for "all have sinned, and come short of the glory of God." "Without humility thanksgiving is merely the utterance of a serene self-satisfaction in outward comforts or of spiritual pride" (Plumptre). Our Lord distinctly taught that the righteousness of the Pharisees could not admit into the kingdom of heaven. Here we have that righteousness described by one who possessed it. It scrupulously attended to all ritual duties, avoided coarse sins, and held in contempt "other men." Extortioners, unjust, adulterers. — So far as we can learn, the Pharisee was correct in his estimate of the leading "other men" of Galilee and Judea. But the Phar-

isees themselves were "extortioners" of a peculiarly hypocritical type (Matt. 23: 25; Luke 11: 39). Even as this publican — who had very likely been a bad man; but he was contrite now. And what sort of a man was he who could look through the sides of his eyes at the publican's moral anguish without a touch of sympathy or a desire for his salvation? But perhaps we all have need to watch lest we, too, act like Pharisees.

12. I fast twice in the week. — On the second and fifth days, because according to tradition on the second day Moses went up the mountain side to receive the Ten Commandments, and on the fifth he came down because of the golden calf. This fast was not a legal duty, but a work of supererogation. I give tithes of all that I possess ["that I get"]. — "The tithe was a tax on produce, not on property." Honest gladness of heart because of whatever good we may have done, if coupled with humility, is creditable. So felt Job and Nehemiah (Job 29: 13 16; Neh. 13: 14 22 31). But this Pharisee pats his own head because he hadn't been a villain, and because he had gone a little beyond the requirements of worship and church dues.

13. The publican standing afar off — with a sense of his unworthiness before God and of his unpopularity with his fellows. Would not lift up so much as his eyes. — Compare Psa. 123: 1, 2; 40: 12; Ezra 9: 6. Smote upon [omit "upon"] his breast — a natural action for an Oriental in anguish. So mourners at a grave express their grief. God be [insert "thou"] merciful to me a sinner [margin, "the sinner"]. — He was as self-abased as the Pharisee was self-righteous.

14. I tell ["say unto"] you, this man went down to his house justified rather than the other — Hab. 2: 4 Compare Heb. 2: 17; Rom. 8: 20. For every one that exalteth himself shall be abased ["humbled"]; and ["but"] he that humbleth himself shall be exalted. — The lesson of this parable is given in its last sentence. We have suggested that it is possible to offer the prayer of the Pharisee in the spirit of the publican; it is possible, also, to offer the prayer of the publican in the spirit of the Pharisee.

#### Nails for the Teacher's Hammer

1. Nearly everybody prays, but only a few pray with earnestness and importunity. An entirely prayerless life is rare; but a life of persistent and unfaltering prayer is perhaps quite as rare. But God would have us not simply pray occasionally, but without ceasing; not merely to begin to pray, but to continue instant in prayer. And for this reason: Faintness and fitfulness in prayer will involve corresponding faintness and fitfulness in labor. Paul is dealing with the same principle when he says: "Let us not be weary in well-doing: for in due season we shall reap if we faint not" (Gal. 6: 9). But he who first becomes weary in praying will very certainly become weary in well-doing. Hard praying has characterized the hard workers in God's service. The man who will ask long and repeatedly of God, and not lose heart, is the man who will work long and not be discouraged.

2. The assumption that it is not God's will to grant our requests because He does not do so on our first asking, is unjustified. It is contrary to the teachings of the Bible. Jacob wrestling all night with the angel is a lesson in prayer. Jesus prayed through a whole night. The disciples continued ten days in prayer before the day of Pentecost. It is contrary to Christian experience. Prayers have been answered after long-continued pleading. It is contrary to a general principle governing success that repeated effort may accomplish what a single effort fails to accomplish. Little would be done if men gave up everything at which they failed in the first trial. Why not persevere in prayer as in other things?

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8. The Bible teaches by comparison and contrast God's willingness to answer prayer. The unjust judge was unlike God in that he was unjust, and in that he cared nothing for the woman who besought him; but was like God in that he responded to importunity. It is an argument from the less probable to the more probable. If an unjust and indifferent judge was influenced, how much more probable it is that a just and sympathetic God will hear the prayers of His own elect. So also Jesus reasoned at another time: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.) Which means that if it is natural and reasonable to ask for things of our fellow men, it is much more reasonable to ask of God.

4. A man who is proud because of his own fancied righteousness cannot really pray. He feels the need of nothing, and so cannot ask for anything. Not for pardon, for he feels that he has a surplus of virtue. Not for strength and guidance in service, for he thinks he has done even more than duty requires. He does not hunger, and so will not asked to be filled. Though he is blind, he thinks he sees, and so will not ask to be led. Though sick, he fancies himself whole, and will not ask for healing. The only things such a man will really seek are compliments and honors.

5. A self-righteous spirit always breeds contempt for those supposed to be of less virtue, and jealousy of those of equal or greater merit. The Pharisee "despised others." No doubt he also disparaged his fellow Pharisees, for pride is unwilling to recognize equals. And he who feels towards others in that way will have no disposition to help those below, for we do not help those whom we despise; and he will receive no help from those above him, for we must feel and confess the superior virtue of others before it can become an inspiration to us. Consequently the self-righteous man will neither help nor be helped.

6. The publican's prayer teaches us that the first step in righteousness consists in getting into right relations with God. The Pharisee had an external righteousness. He failed to understand that righteousness is an inward state. His was a holiness of observance. The publican sought inward purity. The Pharisee's sense of righteousness was his vice; the publican's sense of unworthiness was his virtue.


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## OUR BOOK TABLE

THE AWAKENING OF HELENA RICHIE. By Margaret Deland. Harper & Brothers: New York. Price, \$1.50.

The awakening of a soul is, under any circumstances, a proceeding of deepest interest. And Helena Richie's soul was in desperate need of being awakened. Soul, sense of guilt and sin, recognition of a divine law, responsibility to God, she seemed to have none. Her only plan of life was to have a good time, to be happy; and she sought happiness in the usual shallow, foolish, selfish, sensual way, which can only result in disappointment and misery—in which she was like most other people. She sinned somewhat less conventionally than most others, in that, having a husband living, she went to live with another man who loved her for a time, and to whom she was passionately attached. She saw no harm in it. Had she not a right to seek happiness, to get what she wanted? She thought no further. Her soul was in profoundest slumber. Happiness, of course, of any true, real sort she never got. But a sort of animal ease and superficial comfort for a time were hers as she warded off, by convenient sophistries and ready excuses, the faint accusations of wrong-doing that sometimes assailed her. At length a tragedy, closely traceable to her rottenness of character—the death of one who had innocently trusted in her supposed goodness—roughly shook the ground beneath her, and she began to have a dim glimpse of the terrible mistake she had made. "But the Lord was not in the earthquake," says the author. Then there came the discovery of her wickedness by another who had counted her pure, and the scorching flame of an intolerable, terrible shame swept over her, enveloping her from head to foot in burning, scarlet anguish. "But the Lord was not in the fire." She crouched, sobbing, on the floor in direct confusion and wretchedness, but her whole thought still was to compromise, to patch up some sort of an arrangement with society, to get her own way so far as was yet possible, and save such shreds of happiness of the old sort as might be compassed. There was no genuine repentance, or humbleness, or recognition of righteousness and its imperative claims. But she was on the way, and at last it came. "After the fire the still small Voice." It penetrated her inmost consciousness. It forced her to face the solemn, unvarnished facts of her unmitigated, ceaseless selfishness, without equivocation or excuse. It brought her to her knees and to her Maker. "There was not a sound in the still darkness of the study, and suddenly her soul was still, too. The whirlwind of anger I had died out; the shock of responsibility had subsided; the hiss of those flames of shame had ceased. She was in the centre of all the tumults, where lies the quiet mind of God." Her afflictions, under the wise care of good old Dr. Lavendar, the clergyman, and the heavenly ministrations of the child, David, had broken her heart. There was joy in the presence of the angels; she received the Master, along with the little child and in his spirit, by faith with thanksgiving.

The book has not a little of the most wholesome teaching, casually and skillfully sifted in, concerning social responsibility, especially in the relation of the sexes. "When personal happiness conflicts with any great human ideal, the right to claim such happiness is as nothing compared to the privilege of resigning it." "No one of us may do that which, if done by all, would destroy society." "Individual renunciation for the good of the many."

"There is no true knowledge of sin without a divine and redeeming knowledge of righteousness. So, as this old saint looked into the breaking heart, pity for the sinner who was base deepened into reverence for the child of God who might be noble."

The plot is admirably managed, and the characters are all duly accentuated, each interesting and genuine in its way, though by no means equally attractive. The old minister and the little boy are the gems of the collection. Some of David's artless questions about religious things are so good that they must have been drawn from real life; they could not have been invented. He is irresistible, and it is no wonder that he won his way, as by right and power divine, into her foolish heart, where sin so long had reigned, and turned her from the evil past to a future of blessedness. Mrs. Deland has done a noble work in this volume.

## Magazines

—The leading contributions in the *World's Work* for August are: "The Secret of Good Health," by Dr. L. H. Gulick; "Wonderful Marine Photography," by Walter Adams Johnson, with many reproductions of remarkable photographs. It seems well nigh incredible that photography can catch such striking marine manifestations. "The Race Track Evil" is pertinently treated by Leroy Scott. Dr. W. A. P. Martin presents a very important contribution on "China Transformed." (Doubleday, Page & Co.: New York.)

—*Scribner's* for August is a Fiction Number, containing stories by Kate Douglas Wiggin, Edith Wharton, Churchill Williams, and other distinguished writers, with the conclusion of the serial by F. Hopkinson Smith, and poems by Henry Van Dyke and Richard Watson Gilder. It is a splendid number. (Charles Scribner's Sons: New York.)

—The *August Century* is notable for the strong opening chapters of A. E. W. Mason's latest novel, "Running Water," and for new light on the Vesuvius and San Francisco disasters from William P. Andrews, Benjamin Ide Wheeler and Louise Herrick Wall. Of rare interest are the illustrations of the San Francisco fire—five, full page, one in color—by C. Dorman Robinson, drawn in pastel in the midst of the smoke and flames. William P. Andrews' account of "Vesuvius in Fury," with many interesting references to the great eruption of A. D. 79, is also rich in unusual illustrations. Decidedly out of the ordinary is the beginning of the new novel by the author of "The Four Feathers;" and there are further chapters of "Seeing France with Uncle John" and "The Doubtful Age," besides the short stories. (Century Company: New York.)

—The special features of the *American Monthly Review of Reviews* for August are character sketches of Dr. William T. Harris, the retiring Commissioner of Education at Washington, by Dr. James H. Canfield, and Aladyin, the peasant leader in the Russian Douma, by Kellogg Durland; important illustrated articles on "Rio Janeiro: The Scene of the Pan-American Conference," by John Barrett, and "The United States of Brazil," by G. M. L. Brown and Franklin Adams; "Free Alcohol in the Arts and as Fuel," by Charles Baskerville; "The Opening of Shoshone Reservation," by N. H. Darton. The Russian struggle for liberty, the Dreyfus decision, the Central American war, and the outlook in South America, are among the topics treated editorially. (Review of Reviews Company: New York.)

—Mr. James Creelman opens the August *Pearson's* with a fully illustrated character sketch of Thomas A. Edison. Mr. Edison takes an extremely optimistic view of the condition of things, saying: "The man who believes that the growth of great private fortunes and the concentration of corporate systems make against the real progress of the country and the betterment of general conditions of life, doesn't know on which side his bread is buttered." Another good article is by W. R. Stewart on "Ballooning for Pleasure & Society Pastime." It is extremely common in Paris, and is get-

ting introduced into this country. More than 1,700 ascensions were made last year under the auspices of the French Aero Club. In the 10,000 ascents made since the club's organization in 1898 there has not been a single serious accident. The cost of a good balloon varies from \$400 to \$2,000. (Pearson Publishing Co.: New York.)

—*Everybody's* for August is a fiction number, but T. W. Lawson has a short article on "The Muck Raker," and Charles Edward Russell gives a second account of what Japan is doing in mercantile and commercial lines. There is also a third article, still further exposing the iniquities of the bucket shops. (Ridgway-Thayer Co.: New York.)

—*Photo Era* for July is a special Marine Number, presenting, by means of the camera, many beautiful views of the sea under its varied aspects. The articles for the month include: "Yachting Photography," "The Principles of Photography Briefly Stated (Marine Work)," "Taking Objects So as Not to Show Movement," "United States Naval Photography," "Photography and Etching," etc. Surely, a source of both profit and pleasure is this charming July issue of *Photo Era*. (Photo-Era Publishing Company: 383 Boylston St., Boston.)

—The *Homiletic Review* for August is an unusually interesting and valuable number. Dr. J. M. Whiton writes on "The Moral Crisis Confronting the Church." Prof. James Orr, D. D., treats "Evolution in Its Bearings on Man." Rev. James H. Ross has a very interesting paper on "The Hymns of Bishop Bickersteth," with full-page portrait of the author. There are pertinent sermons by Drs. Dinwale T. Young, Wallace MacMullen, and others. (Funk & Wagnalls Company: New York.)

—The *American Magazine* for August, besides a large variety of good stories, has a comprehensive account of Gas in the cities of Indianapolis and New York, by Sherman Morse; the second part of "Confessions of a Life Insurance Solicitor," by William McMahon; and a second article on "The Single Woman's Problem," to which four women contribute, without shedding much light on the subject. (Colver Publishing House: New York.)

—The *Garden Magazine* has made a large place for itself in the eighteen months of its existence, and is to have a cover printed in colors next month. The present number, for August, has much about orchids and green-houses, also currants and gooseberries. The pictures are abundant and attractive, as usual. The editor is Wilhelm Miller. (Doubleday, Page & Company: New York.)

—*Lippincott's* for August is an entertaining summer number. There is more than the usual attractive variety in stories and poems, long and short. "Current Misconceptions of the Philippines," by Willard French, is a timely and striking contribution to a much-debated subject. (J. B. Lippincott Company: Philadelphia, Pa.)

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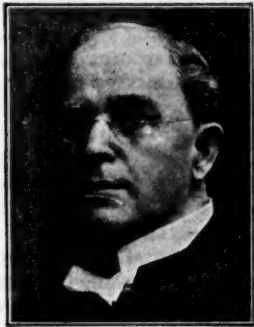
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## PRAYER-MEETING TOPIC

### Sunday School Union and Local Sunday-school Interests

Sunday, August 19

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS

- August 13. Destiny determined during childhood. Prov. 22: 6; Eccl. 12: 1.  
 August 14. The command of Christ. John 21: 15.  
 August 15. Early training and Godlike lives. 1 Sam. 3: 10; 2 Tim. 12: 1.  
 August 16. Responsibility of parents. 1 Tim. 1: 5.  
 August 17. We may greatly honor God in our youth. 2 Tim. 4: 12.  
 August 18. Parental counsel to be heeded. Prov. 6: 20-23.  
 August 19. Topic - The Sunday School - Assembly for the Study of the Word. Deut. 31: 12, 13.

Six little children got into a boat and were swept away to sea. All night long they drifted. All night their loved ones were searching for them. Everybody in the town was anxious for the imperiled little ones. The next day a fisherman discovered and rescued them. "They are safe! they are safe!" rang through the place with a thrill almost as stirring as an electric shock. This is the work of the Sunday-school - not to save six, but millions of girls and boys who are in worse peril than those in the drifting boat. Never were there so many satanic devices to ruin the young as there are today. The only safety is in the saving Christ whom the Sunday-school exalts.

A scholar learned from his faithful teacher: "When my father and my mother forsake me, then the Lord will take me up." Next day while working in the coal mine, water burst in and cut off all possible escape. Some days afterward his body was found, and above it, carved in the soft rock, this beautiful text. The Lord indeed had "taken him up." Spurgeon said it seemed to him that every faithful Sunday-school teacher could correctly put "Reverend" before his name. If he did his work well, he was at least a "Right Honorable."

#### The Head

Back of the 33,184 Sunday-schools of our church is the Sunday School Union. It is a much more useful organization than is generally known. It furnishes all the specific literary helps published by our church. Never was it more ably managed than now under the supervision of Dr. McFarland, who seems to have genius for his work. He and his highly efficient corps of assistants supply our schools with study-helps second to none. The Union furnishes thousands of dollars worth of this literature gratuitously in foreign fields and among the destitute in our own land. In connection with the Tract Society it publishes *Good Tidings* and distributes it among the colored people of the South. It is a beautiful weekly paper well adapted to its noble purpose.

#### Plans

The Sunday School Union is alive with practical devices for increasing the effectiveness of our Sunday schools. One of these is to place in every Sunday-school library the best books for teachers - those written by experts and leaning directly upon the work in hand. Advanced courses of study are prepared for advanced pupils. Great attention is paid to attractive, simple, illustrative material for the youngest as well as for all other grades. If only our local schools will co-operate with and support finan-

cially our Union, it will be found incalculably valuable in securing practical results.

#### Cradle Roll

This is a beautiful scheme for binding the hearts of parents to the church through kindness shown to the very smallest ones. Surely this device of taking into the Sunday-school fold the youngest lambs was born from above.

#### Home Department

This is another plan that must have been inspired from heaven. And here is a splendid field for Epworthians. Carrying lesson helps to those who cannot get to the Sunday-school; showing them, when necessary, about the lesson; calling regularly and manifesting an interest in them, will be a royal service for any one who will take the pains to render it cheerfully.

#### Results

No work in this world is more important than that done in the Sunday-school. Remember that "The eagles of tomorrow are the fledglings of today." Thorough work is needed in order to the best result. It must not be hastily done or slighted. A boy in the hayfield moved rapidly with his rake, going over much of the field with great ease. But the teeth of the rake were found to be turned upward, and hence the rake gathered no hay. Our implements must be rightly applied if we would garner new harvests. We must listen to the

"Angels in the sky  
 Repeat the chorus ever,  
 Go work until you die."

Norwich, Conn.

## THE CAMP-MEETING

REV. FRED A. LEITCH.

THE camp-meeting season is upon us - the camp-meeting, ever suggestive of cool woods, stately trees, refreshing breezes, balmy air, chirp of squirrel, twitter and song of birds, and rustle of leaves; the camp meeting, o'erarched with heaven's canopy, surroundings which lie near to the heart of nature, near to the workshop of God - the morning's sun, the evening's stars, the silvery sheen of moonlight. The camp-meeting! What a place for prayer, for rest, for praise, for relaxation, for worship, for repose! What a place to proportion up manhood, manhood suggestive of physical well being, manhood suggestive of spiritual healthfulness, manhood suggestive of good digestion, all-round digestion, digestion of food - food for the body, for the mind, for the soul, for the spirit; food digested and assimilated that makes men feel well, strong, vigorous, hale, hearty, inside and out; food suggestive of the finest of the wheat - wheat from the Western granary, wheat from God's granary, the wheat of God, the Bread of God that gives the true life to the world, abundant life, happy, cheerful, hopeful, optimistic life, that lives to bless and cheer with song, prayer and praise, all created good.

What possibilities crowd the camp-meeting - possibilities of culture, education, modern thought, clear-headed, level-headed piety of the intellect; possibilities of grace, graces of redeeming love, of brotherly love, of peace and joy in the Holy Spirit, piety of the heart; possibilities for the development of a sane, well-ordered, well-balanced, full-orbed, noble, consistent Christian character consonant with the teachings of the Word, the regeneration of atoning blood, and the sanctifying power of the Holy Spirit.

The camp-meeting - should not its spiritual and intellectual and moral atmosphere be as balmy as Tabor, Hermon and Genesaret, as vigorous as Jordan and Galilee, and as sweet as Olivet? No other climate can so surely bloom manhood and womanhood into the consummate flower of goodness; no other air has so much oxygen for the tuning up of the soul to its highest possible brilliance; no other environment has

such possibilities for illuminating human powers to their highest capacity, intense, radiant, practical and sane.

Here one may get near to the heart of nature and near to the heart of God. Let us have such camp-meetings - meetings that will breathe forth the spirit of Christ, the spirit of love, joy, peace, long-suffering and brotherly kindness, meetings that call out the best and give the best, where falls the Spirit of God in holy, life giving power, where the breezes of Zion are fresh and invigorate.

Such camp-meetings will kill wild-fire and drive to the woods all unscriptural theorists; such meetings will send our people home better workers, more useful, helpful, sane, wholesome, optimistic, sweet and Christlike.

Such were the camp-meetings that the fathers of Methodism held - meetings that gave to God and the church a thousand-fold. Such meetings are coming back with the introduction of modern evangelism and modern methods of practical Christian work.

Showhegan, Me.

## W. F. M. S. Notes

Forty Methodists were registered at Northfield.

The Society of Friends was for the first time officially represented at Northfield by four delegates, one of whom, Mrs. Elihu Grant, we claim in our own membership, since she is president of the auxiliary in the East Sanguis church.

Has your public library a good supply of books - biographical and missionary - on the Island World? If not, why not send in a list of the best, and ask to have them provided? And then, by mention of them and frequent reference to their contents, start and maintain a steady demand for them?

Dr. Anderson's Bible Lessons at Northfield dealt with the subject, "Jesus as a Missionary," subdivided as follows: first, Jesus leaving His home with God; second, His identification of Himself with those to whom He was sent; third, His principles; fourth, His missionary counsels and commands; fifth, in following His example every Christian becomes a missionary.

## THE CONFERENCES

### VERMONT CONFERENCE

#### Montpelier District

Mechanicville and Cuttingsville. - On July 7, Rev. M. H. Smith received 3 probationers into full membership. The following Sunday he baptized one adult and 1 infant. On the last visit of the elder the infant son of the pastor was baptized. Mrs. Smith is on a vacation at the home of her parents in Georgia.

South Londonderry. - The following is clipped from the *Phanix*: "A number of invited relatives and friends of Byron C. Babbitt gathered at his home last Sunday at 2 P. M. to witness his confession of faith in Jesus by being baptized and uniting with the church. Mr. Babbitt, not being able to attend church, desired that the service be carried out at his home. The occasion was interesting, and no doubt will be long remembered by all who were present." Several others have also joined the church in full. Rev. J. H. Bennett is looking well after the interests of this field. His children and grandchildren from the West and from Massachusetts have been making a visit to the parsonage.

Rochester. - Last year was a strenuous one for Rev. W. E. Douglass, but the first few months of the present year have seen no diminution in labors. Since Conference one side of the barn has been shingled, a new roof provided for one side of the church, and the outside of the same treated to two coats of paint. The interior of the parsonage has been made more homelike by paint and paper. All these expenses have been met promptly and cheer-

## FLINT MEDICAL COLLEGE New Orleans, La.

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fully. Best of all, there has been a quickening of the spiritual interests — as there should be. Since Conference the pastor has baptized 21 and received 12 on probation. One of this number was a son of the pastor. Work is certainly moving in the right direction. At the present writing Mr. Douglass, with his wife and youngest child, is taking a short vacation, driving by easy stages to the old home at Post Mills.

*Springfield.* — During June Dr. E. O. Thayer preached the baccalaureate sermon before the graduating class of the high school, as also a special sermon to the Odd Fellows. Large audiences were present on each occasion. Dr. Thayer is gladly heard by large numbers who are not of his own flock, as well as by all the people who are called Methodists.

*Proctorville.* — On July 15, Rev. R. C. T. MacKenzie had the privilege of receiving 3 persons from probation and 4 by letter. The church has been slated, and no doubt other needed repairs will be made.

*Perkinsville.* — Final reports from the special union meetings at Amherst show that a good work was done there. Christians were much encouraged, and several are firm in their determination to lead the new life. We are glad to note this forward step. It greatly rejoices the heart of our pastor, Rev. W. F. Hill.

*White River Junction.* — The pastor, Rev. I. S. Yerks, is taking a vacation of four weeks in New Jersey, availing himself of the chance to come again in touch with Dr. Henderson at Ocean Grove. There is good interest here.

*Woodstock.* — On July 1, 9 were received into full membership in our church. Rev. Joseph Hamilton has his people organized for aggressive work.

*Bethel.* — Rev. J. W. Miller is ever on the alert to make the church serve the highest needs of the community. On a recent evening he secured Hon. Frank Plumley, of Northfield, for his lecture on Venezuela. It is needless to say that the lecture was greatly enjoyed. An informal reception was given Mr. Plumley at the close of the lecture. The first of July the pastor exchanged with Rev. J. Hamilton, of Woodstock, who administered communion, getting hold of the hearts of the people.

*Randolph.* — Our people are again demonstrating that they can do well. They have improved the early summer months in purchasing and paying for a good pipe organ and motor. When our church was fixed over a few years ago, a place for an organ was provided, but some thought it would not be soon needed. They builded well. The society and Rev. X. M. Fowler are to be congratulated on the happy outcome. There are better days ahead for Methodism here if we will hold steady.

W. M. N.

#### St. Johnsbury District

*Newport.* — Our pastor, Rev. R. J. Chrystie, recently had a sad duty to perform in conducting the triple funeral of persons drowned in the canoeing accident on Lake Memphremagog. Three of the four who met their death on that occasion belonged to one family, and the stricken parents were left childless.

*North Danville.* — This small rural charge is again having regular services, at least for a time. Rev. Forrest E. Wyman, who has resided on both sides of the Connecticut at different times, applied for the charge, having a license to preach granted in the New Hampshire Conference. His application having been favorably considered, he had a season of indecision, some other supposed opening looking more attractive; but he finally came, as he wrote, to supply "permanently." After about two weeks he decided to close his labors, and took his departure, there being no opposition on the part of the people. Rev. Arthur M. Gates, of Baltimore, Md., son-in-law of the lamented Rev. J. E. Knapp, is spending his summer vacation in Vermont, and being anxious to be of use as he has opportunity, has taken this work. It is reported that on the occasion of his first visit there was some misunderstanding or failure to make connections, and the team

which was to have met him having gone, he walked over from Lyndonville — probably some six or eight miles.

*Lunenburg.* — Repairs of the damages caused by lightning have been completed, at a much smaller cost than was first anticipated. Rev. C. W. Kelley must be training for the presiding eldership. On a recent Sunday he spoke five times, not only holding his regular services at Lunenburg, East Concord and Fitzdale, but also preaching at South Lancaster, where he organized a large Sunday-school. Mr. Kelley is to have charge of the children's meetings throughout the approaching camp-meeting, and hopes to have a company with him.

*Peacham.* — Rev. P. N. Granger caused quite an excitement in the community some few days ago, in transporting a huge iron tank from the railroad station in Barre to the place of his residence. The reverberations of the monstrous vessel were heard at a distance of more than a mile, and were variously taken for the sound of an automobile, an approaching thunder storm, an earthquake, and various other things! The quarterly conference voted Mr. Granger a vacation of three weeks. This is said to be the second voted him in the course of more than fifty years in the ministry. Some expressed a doubt whether he could be made to take it even now!

F. W. L.

## MAINE CONFERENCE

### Portland District

*West Scarborough.* — This is a growing community. Property is rapidly increasing in value. The city of Portland is but forty five minutes away by trolley. Here Col. Fred Dow, son of Neal Dow and editor of *Portland Evening Express*, has a beautiful summer home, with a farm attachment of not a few acres; so in the coming days we may look for an editorial on "What I Know about Farming." Col. Dow's paper stands for enforced prohibition as against resubmission. If there is anything in the law of heredity and environment, how can it do otherwise? Our church here is very much encouraged. The pastor, Rev. W. H. Varney, returns for the third year, with a unanimous invitation and with an increased salary. Having removed the debt from the parsonage, he is now looking around for "new worlds to conquer," and is just saturated with an almost uncontrollable amount of energy that can only be exhausted in either building a new church or renovating the old one. This is a thing that must come to pass in the near future, for the demand is on, and the church and community must respond.

*Kittery, First Church.* — Shingled and insured — thanks to Rev. A. E. Roberts, the former pastor, and the people. We shall watch with interest the decision of the Methodist Insurance Company in the case of a fire in this church. A hanging lamp in the vestry set fire to the ceiling and dropped to the floor and broke; the oil took fire, and gave promise of a conflagration; but a lady's cloak and a gentleman's overcoat smothered the flame and saved the building. The garments, however, which were worth about \$40 were ruined. The sacrifice of the garments saved the Assurance Association \$2,000. Question: Who loses the value of the cloak and coat — the company, or the persons who used them to extinguish the flame, or the owners of the garments? Will state the conditions of settlement later. This church is supplied by Rev. W. C. Wentworth, son of the writer. I will say for the benefit of many of the readers of the HERALD who remember the tow-headed boy who began to preach while in knee-breeches, before he was licensed at the age of 18, that he joined the Maine Conference eight years ago, broke down in health, and went to New York city, where he partially regained his strength and engaged in city mission work, having charge of Mrs. Whittemore's mission on Third Avenue for a year, and at the same time edited and published a monthly gospel paper called the *East Side Visitor*, which was freely distributed among the tenement dwellers, jails, hospitals, and saloons, in "darkest New York." Later he supplied an independent church at Etna, N. J., then took a large circuit in Jersey City District, and at the end of the second year ill health forced him once more to give up his work. For the past year he has been living at Old Orchard on a farm where he leads a "strenuous" life,

giving his week days to farm work and his Sabbaths to the church. Sound health is worth more than uncounted gold, while ill health is a fearful handicap.

*Kittery, Second Church.* — Rev. S. Hooper was constrained to return for the fourth year for two reasons — first, because the people were a unit in requesting it; and, second, on account of the ill health of Mrs. Hooper. Our church is unfortunate in not owning a parsonage, as a suitable rent is well nigh impossible. The present house is a three-tenement building, while the electric cars go thundering by every few minutes within ten feet of the front door. Too much racket overhead and tremble underneath for weary, sensitive nerves! We are glad to know that a more desirable house has been secured, and that Mrs. Hooper is improving in health.

*South Eliot.* is still connected with Kittery, and the pastor preaches there every Sunday afternoon and occasionally on Sunday evening. The man who thinks the work of the ministry is a "soft snap" ought to follow Pastor Hooper for a month and learn just what he does; and if he is not led to change his mind, then it is because his mind is petrified and therefore incapable of change.

*Eliot.* — Rev. J. E. Clancy and family received a cordial welcome. The year opens well. More people are attending church than have been for years. The question of civic righteousness finds a strong advocate in our pastor, who will not hedge, but always speaks out his conviction on these important matters.

*York.* — The congregations in July and August are largely made up of summer visitors, as the home people are mostly employed in looking after the interests of those who come to this famous resort. Rev. I. A. Bean is serving his third year with this church planted by the sea. Mrs. Bean has been under the care of a physician for several weeks, but is improving rapidly at present. By the will of Mrs. Hannah H. Kingsbury, our church will come into possession of about \$8,000, the income of said amount to be used for the support of the Gospel. This ought to make the finances of the church go along with a sweep.

B. C. W.

### Central District

*Gorham, N. H.* — Rev. E. W. Kennison is serving this church for the fifth year. He enjoys his work, and so do the people. The appreciation of the people is constantly being shown by their kind deeds to pastor and family. The pastor's daughter, upon her graduation from the high school, was presented with a purse of money to pay the expense of a trip to Washington.

*Berlin, N. H.* — Rev. D. C. Abbott and his bride are pleasantly situated in the parsonage here. The pastor and his people, and all who have met Mrs. Abbott, are confident that he has won a helpmate indeed. May the church — though the situation is difficult in a city so largely foreign — win great victories under their leadership this year!

*Bethel.* — The work here is encouraging in all departments. There is a good spiritual interest in the church, the attendance at the class-meetings is on the increase, and the Sunday-school is in excellent condition. The Ladies' Aid Society has recently built a piazza on the parsonage, which is very convenient and has added much to its appearance. The pastor and wife are also rejoicing over the arrival of a

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daughter at the parsonage, June 26. May Miss Schoonover prove to be as fine a singer as her mother!

**East North Yarmouth.**—Rev. Joseph Stopford and bride occupy the parsonage here. They are happy, and so are the people, who declare that they are not only delighted to have their parsonage again occupied by a pastor, but delighted with the pastor and his wife.

**Yarmouth.**—The District Epworth League met with this church, June 28 and 29, and though the attendance was small on account of the failure of some of the chapters to receive the notice, the session was very interesting. Rev. F. L. Hayward, of Auburn, and Rev. D. B. Holt, of Bath, delivered excellent addresses. The pastor expects soon to see the last of the balance of the subscriptions on the debt paid. A prosperous Junior League is conducted by Mrs. Bryant, the pastor's wife.

**West Durham and North Pownal.**—The new pastor, Rev. J. E. Joscelyn, has been cordially received, and the people all speak in his praise. At North Pownal a Home Department and a Cradle Roll have been started in the Sunday-school.

**West Baldwin and Hiram.**—This charge is greatly pleased to have Rev. J. M. Potter as pastor another year. Extensive repairs are under way on the church at West Baldwin, consisting of new steel ceiling and new modern pews, painting and shingling, etc. It is hoped that the renovation will be completed and the church ready for reopening by October.

**Bridgton.**—This church rejoices over the return of Rev. William Wood for the fourth year, and gave him a most cordial reception. The various departments of church work are in excellent condition. The pastor is taking up the year's labor with his accustomed vigor, and his influence is felt throughout the community, upon which he has a strong hold.

**Oxford and Welchville.**—The pastor, Rev. W. T. Chapman, plans soon to hold tent meetings. The church at Welchville was favored by having a series of meetings recently conducted by Evangelists McAfee and Smith of the New England Evangelistic Association, which were greatly enjoyed by the people.

**Orr's Island.**—The change in the location of the church proves an excellent thing for increasing the church attendance. Rev. F. W. Smith, the pastor, is greatly esteemed by all. In addition to his work on Orr's, he has preached at Bailey's Island nearly every Sunday since Conference. Still further improvements are contemplated on the church at Orr's.

**South Paris.**—A gift of 90 copies of the new Hymnal has been received from William Deering. The India Jubilee was fittingly observed, and an address appropriate to the occasion was given by Mrs. Clifford, the pastor's wife. The Ladies' Aid of this church pays the organist's salary. C. F. P.

## NEW HAMPSHIRE CONFERENCE

### Manchester District

**Winchester.**—One of the most picturesque and interesting towns in New England is Winchester. While it is a little to one side of the main traveled lines of New Hampshire, it is charmingly located in the rich valley of the Ashuelot in the southeast corner of the State, near the borders of Massachusetts and Vermont, in the neighborhood of old Northfield, the world's Mecca for Christian pilgrims, where rests the worn-out body of the prince of evangelists, Dwight L. Moody. A few miles distant is Keene, N. H., and just over the line Brattleboro, Vt. Winchester, a little more than a century ago, was a part of the old Chesterfield circuit. Jesse Lee passed through this section of the State, Monday, Sept. 19, 1790 on his way from Windham County, Vt., to Massachusetts. Tradition has it that a few families in Vermont and

Chesterfield, N. H., had already embraced the strange doctrine preached by the Methodists. It is supposed that this new spiritual life thus early came to this section through devout souls who belonged to this new sect in Salem, N. Y. Hence Jesse Lee turned his course in this direction, where he might find a few congenial spirits. This is the first appearance of the Gospel on horseback in New Hampshire. Chesterfield and vicinity stand first in point of time in the introduction of Methodism into our State. At the Conference held in Wilbraham in 1794 Joshua Hall was appointed to New Hampshire. For some reason Hall did not enter this field, but John Hill reports, at the Conference in New London, July, 1795, for New Hampshire that "innumerable doors were opening in that wilderness region." Philip Wager was appointed for Chesterfield circuit, which covered a section fifty miles square. At the next Conference, held in Wilbraham, September, 1797, Wager reported a gain of 24 members, and "a prospect widening on all sides." The appointments for Chesterfield Circuit were: 1797, Smith Weeks; 1798, Elijah Bachelor; 1799, John Nichols; 1800, Henry Eames; 1801, Abner Wood and Martin Ruter; 1802, John Gove and Nathan Felch. Here the early records of this circuit end, but the work went on, and was doubtless classed within the limits of the Ashburnham and Vershire circuits. In 1799 Bachelor reported the membership 181, a gain of 9 the past year, and of 63 in three years. Says Abel Stevens: "Long rides, bad roads, hard fare, exposure to weather by night in log cabins, perils by day in fording creeks and rivers, assailed by other sects and mobs, were some of the trials to which these heroes of Methodism were exposed."

Nothing is more fascinating to a Methodist than to follow those honored fathers in their journeyings through this section. We gather from Asbury's journal the following: Thursday, June 17, Bishops Whatcoat and Asbury came to Ebenezer Colburn's in New Hampshire, where Asbury preached, baptized and administered the sacrament. The next day they gladly rested at Ebenezer Herrick's in Marlboro. Saturday, the 19th, passed through the pleasant town of Keene. Seven miles distant, in Westmoreland, at the house of Jonathan Winchester, they held a quarterly meeting for Chesterfield Circuit. On Sunday, services were held in a barn, which was crowded from 7 A. M. to 3 P. M., the wind from the southeast blowing in the rain at the door. Monday, the 21st, they came over the mighty hills to Chesterfield. Here, at 4 P. M., Asbury gave a lecture at the home of John Bishop. The next day they crossed the Connecticut, and entered the city of Brattleboro, stopping at Joseph Jacobs'. Thus we see that Winchester and vicinity is rich in historic incidents of our church.

Methodism, once planted, is not easily uprooted. Our church in Winchester fittingly celebrated its 100th anniversary, June 10-12. The program was prepared and successfully carried out by the pastor, Rev. John T. Hooper, Frank P. Kellom, and others. The order of services as prepared was as follows: Sunday, June 10—10:30 A. M., sermon to the graduating class of the high school by Prof. S. L. Beller, of Boston, soloist, Miss Jessie Waldron; 6 P. M., love feast, led by Rev. Irad Taggart, of Manchester; 7 P. M., sermon by Rev. C. P. Tinker, D. D., of New York, followed by dedication of new organ; soloists, Miss May Davis, Mrs. N. M. Snow and F. E. Leonard; organist, Bert Hooper, son of the pastor. Monday, June 11—centennial service at 3 P. M., with devotions led by Rev. H. E. Allen, Salem, N. H.; historical sketch by Rev. G. H. Hardy, of Ashburnham; addresses by former pastors, Revs. M. T. Cilley, Irad Taggart, C. W. Dockrill, J. H. Trow, Mark Tisdale, J. W. Adams; soloist, A. B. Woodbury. Afternoon services were followed by reception and reunion in the vestry; 5:45, banquet in Grand Army Hall (formerly Second Methodist Episcopal Church); 8 P. M., concert and organ recital, organist, W. J. Short, of Keene; soloists, Mrs. Charlotte Hitchcock Adams, of Haverhill, Mass., and William Nye, of Keene. Tuesday, June 12—preachers' meeting of Manchester District, Presiding Elder Hitchcock in the chair. Several interesting papers were read, followed by animated discussions.

Winchester Methodism has ever been of the stalwart order. Its preachers have ranked high in our Conference. Rev. Jared Perkin at one time a member of Congress, resided here for some years. The old time revival fires are

still burning. The revival pastor, Rev. John T. Hooper, is in his element, and has a warm place in the hearts of the people.

**Keene.**—Good news comes from our church in this city. At the first quarterly conference plans were discussed for extensive improvements on the church building. The pastor's salary was increased \$100. Young life is at the front, and is bound to win. The choir has been reorganized, with new leader and organist. Several new names have been added to the church membership. Two delegates represented the young folks at the Epworth League Convention. The pastor, Rev. T. E. Cramer, is planning for large things and will persistently push to realize them.

**Marlboro.**—Rev. A. M. Markey is a very busy man, caring faithfully for two churches, with a long ride between his charges. Faith, work and courage are sure to succeed. Mr. Markey long ago succeeded in winning the hearts of his people. Substantial results will remain when the worker has gone.

**Fitzwilliam.**—Good tidings come from another corner of old Chesterfield Circuit—Fitzwilliam. Souls are coming to the Lord under the earnest labors of Rev. L. E. Alexander. June 28, Rev. A. M. Markey preached an excellent sermon. Then 2 candidates were baptized, and 9 received into church membership. Twenty-five bowed at the altar for communion—a large number for this little church. The pastor shouts: "Praise the Lord! He is able to save." A cloud of witnesses in heaven and earth declare the same.

**Hinsdale.**—Bright prospects cheer the pastor's heart. Hard work must tell if the workman is true. Rev. W. J. Wilkins is quietly cultivating the Lord's vineyard. The vintage will surely come. The harvest songs will cause the angel choirs to strike their harps with joy.

**Manchester, First Church.**—No section within the bounds of our Conference gives promise of better returns for Methodism than East Manchester. The church is the oldest in the city, but for years was a little outside of the circle of the city's industries. A few years ago it was moved nearer the business centre. The move was a wise one. Business has been steadily pushing out in this direction. Several lines of electric run within easy distance, but not so near as to disturb the services. No other church is within the neighborhood to compete for patronage. The field is all our own. A succession of fortunate pastorates, with the harmonious co-operation of the people, gives us today a church crowded to the doors and a very large and steadily increasing Sunday-school. With sad hearts this devoted people bade their last pastor, Rev. C. H. Farnsworth, and his good wife good bye, not knowing what the future might reveal. Today they say a wiser selection could not have been made. The new pastor, Rev. M. L. Robinson, a stranger to our Conference, a student from Boston University, is just a fit, and the work goes steadily forward as before. Choir accommodations have been enlarged, and more seats have been added to the auditorium. The Sunday school had a delightful outing at Pine Street Park, Saturday, July 28. Mr. Robinson is very fond of the seashore, so he will spend most of his vacation at York Beach.

**Manchester, St. Paul's.**—A busier man than Rev. Edgar Blake cannot be found. His work tells not only in the church, but in the city. His sermons and addresses are frequently published in our city papers. He is often interviewed by the reporters to learn his views on the live questions of the day, and they always get a lively answer. He has carefully formulated opinions, and is not afraid to give them to the public. As a member of the committee of twelve on the Salem race-track nuisance he has been an active factor. Mr. Blake keeps his people hard at work. With such a leader, full of plans for enlargement, there is no danger of

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mental or spiritual stagnation. This church wisely unites with the Baptist and Congregational churches for Sunday evening services during July and August. Mr. Blake's family are spending the summer among friends in Maine, where he occasionally joins them.

**Manchester, St. James'.**—Rev. J. Roy Dinsmore is looking carefully after the interests of his church as a faithful pastor. He was present with his family at the Epworth League Convention, recently held at the Weirs, remaining in the lake region some two weeks. This is Mr. Dinsmore's fourth year with this church, and he has a strong hold on his people. "He is a workman that needeth not to be ashamed."

**Manchester, Trinity Church.**—This society has a small band of earnest workers, who trust in God and are hopeful for an enlarged future. The closing up of the print works is taking away some of the most faithful. May the things which remain be greatly strengthened, so that the Methodist Zion may prove a great blessing to this part of the city! At Commencement time the pastor and his wife took a trip to his old college—Wesleyan at Middletown, Conn.—traveling by trolley from Worcester, Mass., to Hartford, Conn. After Commencement, with their son George, they went to New York by boat and up the Hudson to Poughkeepsie. They will spend a part of August in their cottage at the Weirs. Rev. Irad Taggart preached for the pastor in his absence.

**Lebanon.**—The pastor, Rev. Joseph Simpson, has had since Conference 5 weddings, baptized 5 children and 2 adults, received 1 on probation and 9 into church membership (8 from probation and 1 by letter). Open air meetings, inaugurated by the pastor two years ago, are held every Sunday evening, with a large attendance. The parsonage has been greatly improved, making it one of the best in the Conference. Both departments of the Sunday-school are ably conducted by enthusiastic superintendents, and are steadily growing in numbers and interest. The finances are in better condition than for years. The membership of the church is larger than at any time previous for twenty years. All departments of the work are prospering. The ladies held a successful cake sale and lawn party, July 11.

**The Weirs.**—While the Weirs is not on Manchester District, a good many from Manchester District were at the Weirs, July 4, at the great Epworth League Convention, held at that place. We commend the wisdom of the cabinet of the First District for selecting such a beautiful spot for holding this great meeting. No more delightful place can be found this side of heaven. We commend our young people for the fine array of talent provided, and the great subjects selected for discussion. "As a man thinketh, so is he." With this standard, as a measure of the quality of life, the Epworth League is an organization of which we may well be proud. The themes were world-wide in their scope, deep in their philosophy, and touched the very heart of life. The spirit of the meeting was tender, sympathetic, devout, enthusiastic. "The world for Christ." Emerson says: "Hitch your wagon to a star." Our young people do better; they hitch their wagon to God who made the star. Such children have caught the spirit of the heroic fathers and will win the world for Christ. High officials in city, state and nation were present to lead forward to victory this army of the Lord. It was good to be there. Those who missed it, lost the opportunity of their lives.

**Wesleyan University.**—The 75th anniversary of our oldest college was a historic event in the annals of Methodism worthy of note. Zion's HERALD has given a faithful account of the occasion. Few of our people realize the high standing of this University and what it is doing for the church. Some of its professors have won a world-wide reputation for their researches on scientific lines. Our church and schools owe much to this institution. No college in the land sends out a better type of Christian scholars. Dr. Laban Clark, far-sighted and devout, made Wesleyan a possibility for our church. Dr. Clark was a New Hampshire boy, born in Haverhill, and did much toward planting the new faith in northern New Hampshire and Vermont.

**Personals.**—Rev. C. W. Dockrill is the orator in Brookline for Old Home Week.

Rev. O. P. Wright, formerly a member of our

Conference, preached recently at Canaan. Dr. and Mrs. Wright are spending their summer in New England.

Miss Mary F. Granger, deaconess, who was called home to Massachusetts by illness in her home, has returned to Canaan.

Rev. W. A. Mayo is still unable to carry on his work.

Rev. John L. Cairns is taking his vacation in New York. His mother is with him.

Rev. J. H. Trow and wife have been absent from Henniker two weeks, taking their vacation in Plymouth.

Rev. J. E. Sweet has resigned his work in Springfield and gone to Vermont.

Rev. Elwin Hitchcock, who has a large place in the hearts of his brethren, has passed through a delicate, though not serious, operation on his throat. His voice has been fully restored, and he will soon be able to take up his district work.

Congratulations to Rev. E. C. E. Dorion and his new wife! They have the best wishes of our district for a happy and useful life.

EMERSON.

## N. E. SOUTHERN CONFERENCE

### Merwich District

**Danielson.**—The first of a series of union church services was held in Davis Park, Sunday afternoon, July 8. The meeting was attended by about 400 persons, and was in every way a very decided success. Assisting in the services were Rev. Messrs. D. J. Nelly, of the Baptist Church, C. H. Barber, of the Congregational Church, Scott Kidder, of the Episcopal Church, and Ralph S. Cushman, of the Methodist Episcopal Church, who preached the sermon, taking as his theme: "God and the Fu-

ture Life." The sermon was very interesting, and was listened to with great pleasure by the entire audience. There was singing by the united choirs of the churches. These union services are to be continued through the months of July and August. Rev. R. S. Cushman, the pastor, left, July 9, for a vacation of a few weeks. On July 15, Rev. Edgar S. Brightman, son of the late Rev. George E. Brightman, occupied the pulpit. On the 22d, Rev. J. H. Jamer, a former pastor from 1882-1884, preached and administered the sacrament of the Lord's Supper.

**East Glastonbury.**—The work of the Lord is going on here in a pleasant way under the pastorate of Rev. W. T. Carter, who is now on his third year. The annual festival held in the month of June was a decided success from every point of view, netting the society \$200. Children's Day was observed with appropriate services. At the concert a large number of the children took part, and, on the whole, did unusually well. The church was beautifully decorated with laurel, peonies and daisies. Mr. Carter has been engaged to conduct the singing at the Yarmouth Camp meeting this year. The last two weeks in August he will spend with his family at the Willimantic Camp ground, taking in the camp-meeting. Miss Eva A. Crosby, who is the leading soprano in this church and a faithful member, has resigned her position as teacher in the local grammar school, and will spend a year in Europe pursuing her studies in the languages and art. Miss Crosby is a young lady of culture and fine ability, and will doubtless reap much benefit from her travels and studies in the Old World.

There is a feeling of regret on the part of the people in the village that the Crosby Manufacturing Company's plant has changed hands. For nearly half a century this plant has been operated by the Crosbys, and for many years

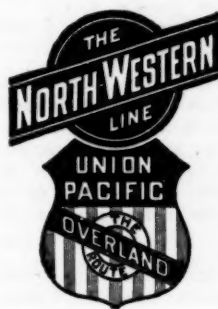
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Mr. A. O. Crosby has had the management of the mills, during which time the business has largely increased. Mr. Crosby has long been an official member of the church here, and also a literal supporter of the same.

**Moodus.**—On a recent evening a very interesting exercise and service took place in the church, at which nearly 200 persons assembled. On this occasion the "Tithes Gleaners" were brought in, filled with dimes. The pastor, Rev. W. D. Woodward, had prepared a large wooden cross and placed it at the front, and as the children came forward with their little books filled with money which they had collected, they placed them upon the cross, reciting at the same time passages of Scripture bearing upon the blessedness of giving and the curse of covetousness. The cross was about five feet in height, upon which at first there were forty silver tacks properly arranged, and at the last it appeared that twenty-two books spread open rested upon these tacks, presenting a beautiful appearance. A silver cross literally stood out before the audience under the centre of the pulpit arch. Each "Gleaner" contained \$5, the entire amount thus collected being \$110. The most of these dimes were gathered in Moodus, but some were collected in other places. After the filling of the cross had been accomplished, the pastor unveiled the "Golden Surprise," which had been concealed behind a large American flag at the right of the platform, intimating that it might not be out of place for the church "to get a little vain" (vane) over the success of the plan for improving her good looks. As the flag was raised there was disclosed a neat gilt vane of the banneret type, obtained from Joseph Breck & Sons, Boston. The vane was purchased through the generous donations of ex-Mayor C. L. Dean, of Malden, Mass. (who, born in this State, is much interested in helping Connecticut Methodist churches), and the family of Mr. F. Willenbrock. The vane itself is 30 inches long. It is entirely of copper, gilded with twenty-three carat gold leaf, and includes a wrought-iron spire with the four cardinal points and two copper balls. In connection with these exercises a very interesting musical program was executed. Miss Jennie Williams, who is taking a special musical course at East Greenwich Academy, accompanied some of the artists on the organ in excellent taste. A part of the money collected by the children was devoted to the payment of a small debt, and the rest will be used for painting the church. In securing these monetary offerings too much credit cannot be given the pastor, who received aid from former parishioners in fields somewhat remote, and from many personal friends. Rev. H. E. Murrell, of Asbury Memorial Church, Providence, R. I., who is spending his vacation here, preached, July 15, on "The Cross of Jesus," a sermon that was much enjoyed. Mr. Woodward has Haddam Neck as a part of his charge, and is often assisted in his services there by the Swedish string band. He also holds public services occasionally at Camp Wopowog. X. Y. Z.

## NEW ENGLAND CONFERENCE

### Boston District

**Worcester and Vicinity.**—Rev. F. H. Wheeler, of Lake View, will work right through the hot weather, and take his vacation in September. Last year was the best in the history of this church.

Rev. W. H. Dockham, who has brought so many good things to pass at Webster Square, will spend his vacation in New Hampshire.

Rev. S. M. Dick, Ph.D., will pass vacation days in Ohio. Dr. Dick will preach in Broadway Church, Columbus, Ohio, during his absence.

Rev. C. O. Ford, having made a fine beginning at Park Ave., will pass his vacation in New Hampshire.

At Cherry Valley, Rev. G. O. Crosby is proving himself the right man for the place. Faithful, earnest work in all departments of church activity distinguish this excellent minister. He is said to invest his communion services with a very deep interest.

Rev. H. G. Buckingham spends the entire summer under his own vine and fig tree in Millbury.

Rev. G. H. Cheney, pastor of Coral St., has

won all hearts, and is now resting at his cottage on Buzzard's Bay.

At Laurel St., Worcester, \$160 has been paid on the debt since Conference. A new individual communion service has been purchased. New hard-wood floors have been put into the parsonage.

Rev. C. H. Spaulding and family, of Fitchburg, spend a month at Ocean Park.

OBSERVER.

**Jamaica Plain, St. Andrew's.**—Wise vacation arrangement! An excellent spirit of Christian love is manifest between the Centre St. Baptist Church, Jamaica Plain, and St. Andrew's Methodist Episcopal Church. During July and August they unite in Sunday services. This plan gives each pastor one month of rest. Rev. Joseph Candlin and wife are spending August in Vermont and New Hampshire. Sunday evenings there is open air preaching in the rear of the Baptist Church. At these services scores of people hear the Gospel who never go to church. It is safe to say that 300 people are within hearing distance most of the time.

### Cambridge District

**Saxonville.**—The audience-room of the Saxonville church has been beautifully redecorated, and windows of cathedral glass have been placed in the three gables of the church. This has been accomplished through the gift of \$500 from Mr. F. E. Simpson, president of the Saxonville Mills. The Ladies' Aid Society has become responsible for a handsome Roxbury carpet, and now the audience-room is in a fine condition. The formal reopening exercises and a celebration of the twenty-fifth anniversary of the building of the present edifice will take place a few weeks later. Rev. J. A. Bowler is the pastor of this church.

**Cambridge, Trinity.**—Rev. F. M. Pickles, the pastor, writes that he is supplying the church at Machias, Me., while he and his family spend their vacation there; also that the Minutes fail to credit an item of \$21 which the Sunday-school at Trinity gave for missions, so that the amount should be \$50, instead of \$29.

### Lynn District

**Salem, Lafayette St.**—This church was made residuary legatee under the will of Hannah G. Chase, and has recently received a little more than \$900, in addition to \$500 given by Miss Chase to the church in 1902. A gift of \$50 was made to the Epworth League at the same time. The League has put their money into a piano fund; the \$500 furnishes an income for current expenses; it is hoped to put the \$900 into the building fund, looking toward a new church. Miss Chase gave to the Methodist Episcopal Church of her native town—Seabrook, N. H.—\$775.

**Saugus, Centre Church.**—The Sunday-school has an enrollment of 113. New families are constantly moving in and uniting with the church. A Wesley Brotherhood has been organized. The Ladies' Aid is a never-failing help in all departments of the church. The prayer meeting last Friday night was the largest of the year. The pastor, Rev. Wm. Full, and people are co-operating heartily. G. F. D.

### Springfield District

**Merrick.**—Rev. Alexander Dight inaugurates the open air service in Merrick. The first service was held Sunday afternoon, July 29, a good congregation showing their appreciation of this new departure. The meetings are planned for the month of August. Speakers from abroad will be engaged.

**Granville.**—Great success attends the open air services here. The meetings are no longer an experiment. Baptists and Methodists are working together in delightful harmony in these inspiring and instructive services. Summer visitors on this hill realize that the churches are alive and at work.

**North Prescott.**—Rev. William Berkeley comes to North Prescott with a heart full of joy, and his new parishioners have received him with open arms. Minister and family have been splendidly cared for, and everything points toward a successful year. The renovation of parsonage has been complete, a new pump in the yard being one of the main additions to the real estate of this country charge. The church building has been greatly improved

by the addition of a beautiful spire, in which has been hung a new bell. This advance has been made possible by the efforts of the hard-working pastor. Miss Haskins, one of the enterprising women of the church, has interested herself in seeing that the wants of the pastor and family are supplied. A beautiful Chautauqua reclining chair has been added to the parsonage furniture, and other proofs of woman's foresight and care are in evidence. The pastor has been granted a three weeks' vacation, during which time the church will be closed. The quarterly conferences of this place and Lock's Village (a new appointment this year) were attended by the presiding elder, who was rejoiced to see the enthusiasm and hope which has come over the people. Last, but not least, the itinerant ranks of the Conference are again strengthened by the birth of another son in the Berkeley family. The pastor has won the name of the "Sky Pilot." Having served Blandford, which is one of the highest points in Hampden County, and immediately ascending to North Prescott for a pastorate, we think he has well earned the title given to another by Ralph Connor.

C. E. DAVIS.

## He Mended the President's Shoes

RECENTLY President Edwin H. Hughes, of DePauw University, had occasion to visit the shop of the town cobbler of Greencastle, the seat of the institution. While waiting for a slight repair upon one of his shoes, he engaged the aged workman in conversation.

Finally the cobbler turned and asked: "Do you live here?"

The Doctor answered that he did.

"Are you connected with the University?" was the further question. This also was met with an affirmative.

Finally the old man seemed to have a revelation overcoming him, and asked, with great interest in his voice: "Are you the president?"

Again the response was in the affirmative. Whereupon the old man leaped from his bench, and as agile as his age would permit, rushed to where the president was now standing, grasped his hand, and exclaimed: "If that is so, I have mended the

## Zion's Herald

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shoes of every president of DePauw University." And the old man's eyes were aglow with thrilling emotion. When he had composed himself, he turned to his bench, and, continuing, finished the humble bit of work.

When we remember that President Simpson left DePauw (old Asbury) in 1848, we begin to realize the magnitude of the old cobbler's claim.

Mended the shoes of every president! This old man had evidently stuck to his last. It was not his to complain or bewail an adverse fate that decreed he should mend shoes. Thus surrounded all his life by presidents, professors, and students pursuing education's higher walks, sat our brother mending the shoes they walked in; and finally when he discovered that he had repaired the shoes of the latest president, he celebrated the knowledge with a glad handshake. A picture, this, well worth remembering.— *Western Christian Advocate*.

#### Mutinies in Russia

Continued from page 997

in all Russia is now well up into the scores of thousands, but a general strike at this time seems impracticable. The rising at the "Gibraltar of the Baltic" has proved to be a premature attempt to execute a widespread military conspiracy. Despite the horrors at Sveaborg, Russia is apparently no nearer republicanism than when battleships flying the red flag terrorized the Black Sea in June, 1905. The great mass of the Russian people appear to be indifferent alike to repression by the military leaders and to the resistance offered by the "Reds." There is still lacking any directing mind or purpose in Russia, the one consuming passion among the radicals being to pull down and destroy. M. Stolypin has endeavored in vain to form a "Moderate" cabinet composed of really strong men who will alike command the confidence of the Czar and the respect of the people. The workmen's unions are without funds to carry on a protracted struggle. The blind and brutal fury of the mob at Cronstadt recalls the stories of the French Revolution, and leads the *Novoe Vremya* to declare that the nation "seems determined to commit hari kari." Whatever happens — and 70,000 men are reported on strike in St. Petersburg alone — there is no possibility of a turn backward to the old unmitigated absolutism.

#### Progress of the Pan-America Idea

THE Government officials at Washington are following with keen interest the progress of the Pan-American Congress, which has opened so auspiciously at Rio de Janeiro. Much satisfaction is felt by the Administration in the fact that the President of Brazil, in recognition of the friendly interest which this country feels in all of her sister republics to the south, has announced that hereafter the Pavillon St. Louis, in which the sessions of the Congress are being held, will be known as the "Monroe Palace." Secretary Root, on his part, has produced a very pleasant impression on the delegates to the Congress. In reply to a speech of welcome by Senator Paula Guimaraes, of the Brazilian Senate, Mr. Root expressed his confidence in republican institutions, and said: "Let

Brazil and all America join hands, not in a formal treaty of alliance, but in universal sympathy and confidence. Let us join hands to help humanity along the paths we have been happy in treading. Let us hope that the enthusiasm of this moment will remain among our peoples, a sentiment which will bring incalculable benefit to our children's children, and help these great nations to preserve and promote liberty, peace, and justice." In thus speaking the language of enlightened statesmanship, and acting as a conciliator, Mr. Root has performed an excellent service. Great satisfaction is felt in the Latin-American republics that he has gone on record with assurances the reverse of the "big stick" policy, of which there had been some apprehension. This speech will have a far-reaching effect, and will surely establish a better understanding between this country and Latin-America.

#### British Association of Science Meets

THE seventy-fifth annual meeting of the British Association for the Advancement of Science met last week in York. Professor E. Ray Lankester in his presidential address reviewed the remarkable progress made in science during the last quarter of a century — a period which would, he said, forever stand out in human history as the epoch in which new chemical elements of astounding properties were revealed with extraordinary rapidity. The discovery of radium and of radio-activity has so far exceeded all others in importance that it might be accounted supreme. Dr. Lankester summarized the wonderful properties of radium, and dwelt particularly upon the apparent facts that a small quantity of radium diffused through the earth will maintain its temperature against all loss by radiation, and that if the sun consists of but a fraction of one per cent. of radium, that will make good the heat annually lost by it. These are tremendous facts, and, if true, upset all the calculations of physicists concerning the duration in the past and in the future of the sun's heat, and the estimates of geologic time based on the assumption that the material of the earth is self-cooling. In psychology Dr. Lankester found the most important advance to have been the realization that the mind of the human adult is a social product. Professor Pickering of Harvard received commendation for his new method of charting the sky rapidly, and for his records of the sky as a whole — the method referred to promising much for the future of astronomy. Dealing with human health Dr. Lankester urged that more public encouragement should be given to the study of preventable diseases, and made the radical statement that it would be wise for England to expend \$50,000,000 of the public revenue yearly in investigating and combating disease. Political administrators are as unaware today, according to Dr. Lankester, of the importance of science as they were twenty-five years ago, while departments in which scientific knowledge is the one thing needful are being carried on by ministers, secretaries and clerks who not only are ignorant of science, but also dislike it because it is in many cases a condemnation of their official employment. Sir David Gill has been selected as the president of the Association for 1907.

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#### CHURCH REGISTER

##### HERALD CALENDAR

Allen Campmeeting, Strong, Me.,	Aug. 10-20
Richmond, Maine, Campmeeting,	Aug. 10-20
Bible School, Sheldon, Vt.,	Aug. 13-18
Weirs Campmeeting Weirs, N. H.,	Aug. 13-18
Claremont Junction Campmeeting,	Aug. 13-27
Empire Grove Campmeeting at East Poland, Me.,	Aug. 16-27
East Livermore Campmeeting,	Aug. 17-27
Claremont Junction campmeeting,	Aug. 13-26
Northport Wesleyan Grove Campmeeting,	Aug. 20-25
Sterling Campmeeting and Epworth League Assembly,	Aug. 20-26
Foxcroft Campmeeting,	Aug. 20-26
Martha's Vineyard Campmeeting,	Aug. 20-26
Sheldon, Vt., Campmeeting,	Aug. 20-27
Willimantic Campmeeting,	Aug. 20-27
Bucksport Dist. Ep. League Convention, East Machias Camp-ground,	Aug. 24-25
Ithiel Falls, Johnson, Vt.,	Aug. 24-Sept. 3
Nobleboro Campmeeting,	Aug. 26-Sept. 2
Laurel Park Campmeeting,	Aug. 26-Sept. 3
Laurel Park Summer School of Inspiration, Northampton,	Aug. 26 Sept. 3
East Machias Campmeeting,	Aug. 27-31
Hedding Campmeeting, Hedding, N. H.,	Aug. 27-Sept. 1
Asbury Grove Campmeeting,	Aug. 27-Sept. 3
Groveton Campmeeting,	Aug. 28-Sept. 3
Wilmot Campmeeting,	Sept. 3-7

#### Marriages

CHAMBERLAIN — DUNNING — In Dedham, Aug. 1, by Rev. Edward W. Virgin, Otis H. Chamberlain and Catherine Dunning, all of Dedham.

LIBBY — PALMER — In Rumford Falls, Me., July 18, by Rev. G. J. Palmer, Edwin W. Libby, of Hartford, Me., and May Palmer, of Livermore, Me.

#### Death

NORTON. — Died, in Livermore Falls, Me., July 31, Chester Stanley Norton, aged 4 years, 2 months, 12 days.

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## OBITUARIES

Tight lipped, with heavy, tear-dimmed eyes we gaze  
Through shadowy vista of the coming year,  
And wonder if our heart can bear the days  
That seem to lengthen as they each appear.

We stretch out empty arms to vacant air,  
And long our vanished darling to enfold;  
We breathe from stricken heart a voiceless prayer  
That God be quick to show His purpose gold.

We place fresh flowers upon her sacred grave,  
Touching embracing soil with reverent hand.  
An unguent for our mortal wound we crave,  
And faith, where it is hard to understand.

We lift from memory's casket jewels rare,  
And bend above their beauty with a sigh.  
We almost wish to hide the gems, so fair,  
Lest they be viewed by careless passerby.

Our "Little Sunshine," happy mortals we  
To watch the precious thing from bud to flower,  
To hear the music of her childish glee  
And feel the thrill of girlhood's later hour.

Just why the Master called we do not know;  
Perhaps His garden needs the flower so sweet,  
Perhaps it is to teach us here below  
That earthly life is never quite complete.

We lift our eyes to strong, eternal hills;  
The hope of resurrection glides their sod;  
A holy peace our troubled spirit fills —  
We know our darling is at home with God.

— FANNIE B. RICE, in *Christian Advocate*.

Washburn — Elisabeth Washburn, widow of the late Cyrus Washburn, passed on into the eternal light from her beautiful home in Wellesley Hills, Mass., June 28, 1906. The translation was sudden, but ideal. As she had just added the last little adornment to her neck at her morning toilet, and was thus ready for the coming day's experience, the Master called her, and she stepped through the veil to accept the white robe at His hands.

Elisabeth French was born in East Weymouth, Jan. 16, 1822, and sixteen years later married Cyrus Washburn, an enterprising young building contractor of the same place. Three years after their marriage, in 1841, they were received together in full connection into the Methodist Episcopal Church in East Weymouth by Rev. Joel Steele. Her husband's excellent business qualities soon placed her in a commanding social position, which she beautifully filled and made of great service to the church of which she was a member. Her home, being near the church, was made a most welcome and hospitable tarrying place for the ministers and friends of the church. She had a courtly, genial and hospitable bearing in her home, which inspired her guests and made them feel in the presence of a royal hostess. She was a woman of high ideals, extraordinary good sense and business qualities, especially fitting her as a companion for her active and energetic husband. Her intelligence, by wide and choice reading, was constantly fostered, and ZION'S HERALD was welcomed to her home, I think, nearly all her Christian life. Her piety was modest, pervasive and enduring, and in her later days, when denied by physical infirmity from mingling publicly with God's people, she enjoyed conversing of the past triumphs and progress of the church and the prospect of reunions in the near future with the overcomers with whom she had labored.

After spending more than forty years of her married life in East Weymouth, her husband's health and business called them to Wellesley Hills, where Mr. Washburn built a beautiful home in a most charming and slightly location, where for more than twenty-five years she lived, and from which she ascended on a beautiful summer morning to the house not made with hands. Soon after their removal to Wellesley Hills they took their church letters from East Weymouth, June 24, 1881, and transferred them to Newton Lower Falls, the Methodist church nearest to them. The writer of this me-

moir knows full well the subjects on which her mind and heart lingered, for in seven years he had been called four times to hold services over the departed of her home. The church of her youth seemed to hold the supreme place in her affections. After the death of her husband she frequently gave to churches that were struggling under heavy burdens; and these seemed to be the chief objects of her benefactions. This thought was emphasized especially in the fact that she gave in her will \$1,000 to each of the two churches where she held her life membership.

Brief services were conducted in the Wellesley Hills home by the writer, assisted by Rev. E. H. Thrasher, pastor of Newton Lower Falls church, and Dr. S. L. Gracey, her former pastor at East Weymouth. The body was then transferred by train to the East Weymouth Methodist Church, where she first joined the church, and at 4 o'clock a public service was held. A quartet from the church rendered inspiring music, and Rev. G. G. Scrivener, pastor of the church, Dr. S. L. Gracey, and the writer took part in the service. She was then interred in the beautiful village cemetery beside her husband.

GED. W. MANSFIELD.

Dearborn — Mrs. Harriet Newell Dearborn was born in Newburyport, Mass., Feb. 13, 1815, and died in Lynn, Mass., July 14, 1906, in the 921 year of her age. She was the daughter of



THE LATE MRS. HARRIET N. DEARBORN

Capt. and Mrs. Joseph Parsons, being a descendant on her father's side of a long line of Presbyterian Calvinistic clergymen. Her maternal grandfather was a soldier in the Revolution and fought in the battle of Bunker Hill. In their religious connections her parents were devoted members of the Baptist Church.

Because of the fact that she was born amid the jubilation over the signing of the treaty of peace closing the War of 1812, it was suggested by friends of the family that the little girl might appropriately be named Peace. But her mother said her name should be Harriet Newell, in honor of one of the earliest and most saintly missionaries to India, and it was so decided. Her early education was such as could be secured from the schools of her native town. She had a great passion for good literature, and read eagerly the standard works. Of the poems of Burns she was especially fond, and could repeat large portions of them from memory.

March 10, 1835, she was married to Thomas B. Dearborn, and together they lived in happy fellowship for sixty-six years, until his death in 1901. Soon after their marriage she and her husband were converted and joined Washington Street Methodist Episcopal Church, Newburyport. There they labored faithfully until 1853, when they moved to Lynn, bringing their letters to South Street Church. They at once entered heartily into the activities of the society, and are held in affectionate remembrance for their consistent living, their zeal for the kingdom, and their liberality toward all the interests of the church so far as it was in their power to give. True to the inheritance of her home and of the name she bore, Mrs. Dearborn had a deep interest in missions. She was a diligent laborer in the Missionary Societies of the church, and over twenty years ago was

made a life member of the Woman's Foreign Missionary Society. She kept in intelligent touch with the great movements of the church, and was interested in them all. The results of the scholarly study of the Bible she followed with sympathy, and was not disturbed by the new truth as it came to light from time to time, believing that all such investigation would in the end greatly illuminate the Word of God and enhance the power of its message.

Six of her eight children lived to adult age. Of these, two sons now remain. There are living 10 grandchildren, 22 great-grandchildren, and 4 great-great grandchildren.

Though never of robust health, she was seldom sick, and continued active until within a few days of her death. Her mental faculties were clear to the very last, and the end came amid an experience of great peace. Having walked with God through all the years, she went to meet Him with joy.

The funeral services at the home and at the chapel of Pine Grove Cemetery were conducted by her pastor. Interment was at Pine Grove Cemetery, Lynn.

JOSEPH M. SHEPLER.

Marston — Mrs. Martha A. Marston, beloved wife of J. C. Marston, was born in Hartford, Me., Oct. 23, 1850, and died, June 3, 1906, at the age of 55 years, 9 months, and 23 days.

Her maiden name was Sampson. She married Mr. Marston in August, 1895, and always lived in Hartford, with the exception of a very few years which she spent in Livermore. Thus the town of her birth was the home of her life and the place of her death. She experienced religion under the labors of Rev. Mr. Royes, a Free Baptist minister, and in 1894 she and her husband united with the Methodist Episcopal Church. She was a great reader of ZION'S HERALD, her husband being a subscriber to that paper. She was treasurer of the Ladies' Aid Society for a number of years, and sang in the Hartford Church choir until failing health compelled her to cease. She was also a worthy member of Canton Grange, No. 110, which was largely in attendance at her burial, to assist in performing the last sad rites.

Mrs. Marston was a genial Christian lady, a loving and devoted wife, and one of the kindest of friends. To know her was to love her. She was never without a smile or word of cheer. Her whole life was one of service to others and faithfulness to God and the church. She slipped suddenly from us, but we know it is well with her, for she knew in whom she believed. Her memory will long be cherished in her home circle and among her friends. Her only sister having gone on before, she leaves a bereft husband, an aged mother, and two brothers — Albert, a well-to-do farmer in Weld, Me., and Arthur, a factory hand in Auburn, Me. — besides a host of friends who by their presence at the last service and beautiful floral testimonials testified their love for her and grief at their loss.

The funeral services were conducted at the Hartford Church by Rev. W. L. Roberts, of Canton, Me. Her pastor, Rev. Mr. Palmer, delivered the address, in which he spoke of grounds of hope and comfort for the sorrowing. Interment was in Hartford Cemetery, June 5.

P.

Emerson — Mrs. Eliza A. Emerson was born in Wellfleet, Mass., April 4, 1827 and died in North Dighton, Mass., May 17, 1906. She was the daughter of Rev. Lewis and Eliza Bates, and sister of Rev. L. B. Bates, D. D., of the New England Conference.

Mrs. Emerson gave her heart to God and joined the D St. Methodist Episcopal Church (now St. John's Church), South Boston, in 1846. She married Mr. George P. Emerson, Sept. 21, 1853. Mr. Emerson died in Cuba in 1859 and Mrs. Emerson came to North Dighton to live in 1855, transferring her membership to the North Dighton church at that time. Her early religious training was thorough, making a last-

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ing impression upon her life, and producing an extraordinary faithfulness to the church and ministry. For sixty years she was faithful and true to all the interests of the church. Her light shone, and her good deeds were done for the glory of God. Mrs. Emerson was a woman of broad mind, fine attainments, deeply religious and exceedingly charitable, which gave her great prominence both in the community and church. Hers was an extraordinary religious character. The Christian life was a continual development of spiritual power and beauty. Among her neighbors and friends she was an angel of mercy and an evangel of light. She went about saying and doing good in a very interesting and helpful manner. Her growth in grace and trust in God were marvelous — the outgrowth of a life of devotion and close intimacy with the Master. Her life was an inspiration, which will not depart. Her faith was strong.

In her declining years she longed to go home. She would often say: "The other country is good enough for me." This is how she valued her faith, writing at one time: "I would rather die a thousand deaths by torture than lose my faith that there is a God who will bring order out of this chaos of broken, thwarted lives of which the world is full, and that those who seek a happier shore will eventually find it."

Her last days were spent with Mr. and Mrs. N. H. Lincoln, of North Dighton (Mrs. Lincoln being her niece), who were incessant in their devotion to her.

The funeral services were conducted by her pastor, assisted by Revs. Dr. L. B. Bates, G. H. Bates and L. B. Coddling. A spirit of religious triumph was present at the services, for a saint had finished her suffering and gone home triumphantly in His grace. Mrs. Emerson, though dead, will ever live in the hearts of the people. She was buried in Mt. Pleasant Cemetery, Taunton, May 21.

A brother — the last of eight children — survives her, well known to us all, Dr. L. B. Bates. P.

Curtis — Mrs. Elizabeth Bowles Curtis was born in Hartford, Me., July 12, 1832, and died in Neponset, Mass., June 10, 1906.

She was married to Dexter Curtis, secretary of the Dorchester Fire Insurance Co., Nov. 8, 1854, by Rev. J. L. Hanaford, then pastor of the Appleton Methodist Episcopal Church in Neponset, of which church she has been a member for fifty-four years. She is remembered as a faithful attendant upon the means of grace, always interested in the work of the Ladies' Aid Society, and with a benevolent side for all the sick and poor. She fulfilled the description in the book of Proverbs of the true wife: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband, also, and he praiseth her."

A husband and two daughters survive. One of these, Lottie R. Curtis, is in the office of her father; the other is Mrs. Frank E. Glicrease, whose husband has been for a long time in the Boston City Directory office, and was one of the founders of Stanton Ave. Methodist Episcopal Church. E. W. V.

Springer. — Morris Clark Springer was born in Bloomer, Wis., July 24, 1871, and died at the residence of his father, in Hartford, Vt., May 22, 1906. He died in the triumphs of the Christian faith. His death was due to the development of peritonitis following the kick of a horse. The accident happened on Friday, and he was buried from the Methodist Episcopal Church, White River Junction, of which he was a devoted and consistent member, on the following Thursday.

Seldom has any community been so shocked and sorrowful at the news of the cessation of earthly life, as were the people where he lived, when the tidings were received that his strong and vigorous frame had fallen, and that he had been cut off in the midst of his years. His affability and sincerity, his energy and constancy, the even and consistent manliness of his life, made him the valued acquaintance of all who knew him. His devotion to his church,

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his active sympathies with every department of church labor, his untiring quest to be at the right place and to do his duty there, made him a valuable co-laborer with his fellows in the work which filled his thought and engaged his ready effort. He occupied a place that cannot soon be filled, now that he has gone to the harvester's reward. The type of consecration of which his life was a blessed example is rare. Though his hands were always full — being an indefatigable worker on the farm — yet he was free from excuse when need of Christian service made urgent appeal. He sought to do the good of which he was capable with cheerfulness. The memory of his beautiful and unostentatious Christian life will linger as a happy and choice possession of his former associates.

Conscious to the last, and flushed with the knowledge of victory over death and the grave, he responded to the summons of his Heavenly King, and went out in a way that left strength and comfort to the bereaved, and emphasized Wesley's statement concerning his converts: "Our people die well."

The parents, Rev. Henry M. Springer, a member of the Dakota Conference, and Mary A., survive, as do the following members of the immediate family: Martin and Susan (now Mrs. A. M. Arnold), of Hazel, S. D.; Martha, wife of Dr. B. S. Henderson, of Chicago, and Isaac, of the same city; Jehn M. Springer, presiding elder, Old Umtali, Africa; George, who is now attending Montpelier Seminary; and Harry and Wilbur, who are at home.

Interment was in the beautiful Hartford cemetery.

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## Editorial

Continued from page 1000

this way he has put himself in needless antagonism with the majority of sincere disciples of Jesus Christ, and become a leader of a minority. This result we deeply regret, for we are assured of the profound religious purposes and aspirations of Dr. Dixon, and hope for the best things for him in his new field of labor.

— Rev. Alexander Connell, pastor of the Regent Square Presbyterian Church of London, has accepted a call (much to the regret of the Regent Square people) to the Sefton Park Presbyterian Church in Liverpool, whose pulpit was made vacant by the resignation of Dr. John Watson (Ian Maclaren). The Regent Square congregation has adopted an address in which it expresses satisfaction in the thought that Mr. Connell's services will be continued for the Presbyterian Church of England, and that he will still continue to act as convener of the synod's committee on foreign missions.

— A beautiful memorial window was unveiled in the Congregational Church at Worthington, Mass., Sunday, Aug. 5. The church was built during the pastorate of Rev. Frederic S. Huntington, who died in 1888; and this window, the gift of his former parishioners and other friends, is a memorial of him. The central object in the window is a female figure symbolizing Truth, and is set forth in drapery of rich and harmonious coloring. The service last Sunday was attended by a crowded congregation. Rev. Dr. Markwick, the pastor of the church, Dr. Creelman, professor in the Theological Seminary of Montreal, and Dr. J. Ross Stevenson, of Fifth Avenue Presbyterian Church, New York, participated in the services. President W. E. Huntington gave the address.

## BRIEFLETS

We shall publish next week the third and last of the promised papers by Dr. Daniel Steele on "Some Women Misleaders."

James Buckham's fascinating style, so peculiar to his nature papers, and so highly appreciated by our readers, is especially conspicuous in the article, "In Goldenrod Time," in this issue.

The life that moves within us is divine. It does not belong to us. Ours only is the sacred responsibility of putting it to divine uses.

That splendid address which Hon. E. H. Conger, late Minister to China, delivered at the Missionary Convention at Kansas City on "Christian Missions from a Statesman's View-point," is published in pamphlet form by the Missionary Society. Our ministers will do well to circulate the same in their charges.

Secretary Root's tour is not all serious work, for on August 1 he ascended, as the guest of Dr. Muller, the Brazilian Minister of Public Works, Mt. Corcovado. Several hundreds of guests were in the party, and tea was served on the mountain-top. Tea on a mountain-top! Is not that a combining of aspiration with creature comfort, vision with victuals, and esthetic cultivation with a bit of solace — in this case happily of a temperance character — addressed to the inner man? There are heroic spirits who are willing to ascend the mountain-top for the sake of the view

alone; but when they can have tea, too, they are doubly blessed.

Mrs. G. F. Swift, of Chicago, continues her benefactions to the East Greenwich Academy, which now amount to \$18,000 for gymnasium purposes. The contract is let and work has begun. It will be of brick, 94 feet by 68, and will have as complete an equipment as can be found in any preparatory school gymnasium.

It is significant of the inevitable drift that at a meeting in the Zion Tabernacle held for the purpose of choosing candidates for general overseer in accordance with the recent order of Judge Landis, the name of Wilbur Glen Voliva was the only one presented. A standing vote of those present at the meeting showed 1,310 in favor of Voliva's election. The name of John Alexander Dowie was not mentioned at the meeting.

"I feel," says Intuition. "Thou knowest," answers Faith.

The World's Christian Endeavor Convention closed last week at Geneva, Switzerland. India, Egypt, China, Japan, Turkey, Australia, New Zealand, South Africa, and every country in Europe as well as America were represented in the convention. On the closing evening the lake was illuminated by the city of Geneva in honor of the visitors.

The Boston Herald preaches well in noting the return of Mayor Belcher, of Paterson, who came to the city and gave himself up, after a year's absence, as an embezzler of \$150,000. The Herald says: "Belcher had enough money with him to escape the police, but he could not lose his conscience. Remorse of conscience is like an old wound. In the wildest anarchy of man's insatiable appetites and sins there is still a reclaiming voice. Amid the degradation of guilt, it still raises its voice and asserts its right to govern the whole man."

"Suspicion always haunts the guilty mind; The thief doth fear each bush an officer."

A handsome printed copy of the *Japan Times* for June 26, wholly in the English tongue, published at Tokyo, Japan, lies before us. It is well edited and comprehensive in its news columns. It contains a three column letter from a correspondent in Seoul, the capital of Korea, describing a dinner given by the Japanese Club of that city to Bishop M. C. Harris and his co-worker, Dr. Scranton.

Negroes in Roanoke, Va., have placed a handsome memorial window to General "Stonewall" Jackson in the Fifth Avenue Presbyterian church here. The father and mother of its pastor, Rev. L. L. Downing, were members of a Sunday-school class of slaves taught by Jackson at Lexington before the war. The window represents an army camping on the banks of a stream, the inscription being Jackson's last words: "Let us cross over the river and rest in the shade of the trees."

A great Salvation Army Congress was recently held in Berlin, which revealed the wonderful progress which has been made in Germany by what was once a despised and struggling corporation, battling with the police authorities and people. One of the biggest halls in Berlin was none too large to hold the throngs that gathered to exploit the work of the Army. The march through the streets of Berlin was

accompanied by thousands of people, and a crowd of 20,000 persons attended a meeting on the Tempelhofer Feld, where the Emperor holds his annual review.

Allegheny College has \$50,000 for the endowment of her new library, \$25,000 of which amount comes from Mr. Carnegie. This is Mr. Carnegie's second handsome gift to Allegheny College within a year. With a rich library and fine building endowed to the extent of \$50,000, Allegheny College ought to be considered pretty well fixed so far as library facilities are concerned.

Rev. Dr. O. W. Scott writes: "May I indicate on this postal how much I enjoyed your editorial on Northfield. Mrs. Scott and I spent the most of July in that 'kingdom of nature and grace,' and can testify to the truth of all you have written. 'Beautiful Northfield' was upon our lips many times. This was our first visit, but not our last. My better half declared that the birds sang so sweetly there that they must be singing 'Moody and Sankey hymns!'"

Dr. Daniel Steele writes: "Your symposium on ministers' vacations reminded me of what occurred in the chapel at Wilbraham in the spring of 1842. I came too late to be enrolled in alphabetical order. Two others were in the same fix — Hunt and Pray. In reading over the demerits every month, Dr. C. Adams would sometimes read several names and say 'None.' One time he ended the school roll thus: 'Hunt, Steele, and Pray nope.' Of course, there was a broad grin on the whole school."

The New England Deaconess Association has added to its facilities for fresh air work by obtaining possession of the Whitman farm at South Lincoln for the month of August. There are two well known deaconesses in charge, who have already taken parties of boys and girls to the farm for a week's outing at a time. No discrimination is made as to race, color or creed, and the children are given the best of care, a trained deaconess nurse being present to look out for their health.

The *Christian News*, which has done good service in connection with the Evangelical Union and Congregational churches of Scotland, is about to be amalgamated with the *Examiner*, and both are to be issued under the new title of the *British Congregationalist*. The *Christian News* will be missed by its old friends and readers. The prospect before it seemed to be brightening, but the modern tendency to consolidation has overtaken it, and the Nonconformist public in Great Britain is wishing all prosperity to the *British Congregationalist*.

The Duchess of Portland lately received at the Church Army headquarters in London, shaking hands cordially with all the men and women workers, and showing special interest in those who came from Nottingham. Miss Akers Douglas told the Duchess something about her particular work for the Church Army. Her praiseworthy object is to induce people in comfortable circumstances each to take a personal interest in the affairs of a poor family. The solution of the problem of the poor is to be found along that line — personal interest shown by individuals in individuals. Blessed is he who considereth the poor!